40-page Chart of Verses for Comparison of the Masoretic Text Old Testament in the Bible to the Septuagint Greek version of the Old Testament and the Greek New Testament

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God never promised to preserve His words in the Masoretic Text alone. It's not the text the apostles used and handed to the Church which the Orthodox Church has preserved by uninterrupted use. The purpose of this chart of verses to compare is to help you get a good idea of how falsified and mutilated the Masoretic Text is. Most of the history presented here surrounding the *Septuagint* is after the chart; as well as reviews of the available translations of the *Septuagint*. To make doing comparisons easier, the Middle English pronouns and verb endings and British English have been changed to Modern American English.

The King James Bible New Testament quotations of the Old Testament	The King James Bible Old Testament translation of the Hebrew Masoretic Text MT	Brenton's translation of the Greek translation of the ***Seventy**-two* interpreters, The **Septuagint** **LXX**
Luke 4:16 - 21 And he came to Nazareth, where he had been brought up. And, as his custom was, he went into the synagogue on the Sabbath *day*, and stood up to read. And the book of the prophet Esaias was given to him. And having opened the book, he found the place where it was written: The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.	***Masoretic Text* Isaiah 61:1-2** The Spirit of the Lord God is upon me; because the LORD has anointed me to preach good tidings to the meek; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD.	Note: sometimes Brenton unaccountably used the Masoretic Text; sometimes without even putting a footnote. And so, some of the following verses have had corrections made. ***The Septuagint* Esaias 61:1-2** The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor, he has sent me to heal the broken in heart, to proclaim a release to the captives, and recovery of sight to the blind; to call the acceptable year of the Lord.
Dead Sea Scroll 4Q521 named "A Messiah Apocalypse": … He who liberates the captives, restores sight to the blind, straightens the bent, … For He will heal the wounded, and revive the dead, and bring good news to the poor…		

That proves that Jesus Christ was reading from the original Semitic text as found in the *Septuagint*. Further, he quoted the commandments in the order: Adultery-Murder-Steal, rather than Murder-Adultery-Steal, to the wealthy man (Luke 18:20) as they are found in the *Septuagint* and in the oldest manuscript of Hebrew Scripture in known existence: the Nash papyrus; it is dated to the second century A.D. and consists of four fragments, which, when pieced together, give 24 lines of a pre-Masoretic text of the 10 Commandments and the Shema. Apart from the Nash papyrus, until the *Dead Sea Scrolls* were found, no Hebrew documents dating to Late Antiquity were in known existence to provide terms of comparison because rabbis, along with help from the RCC, burnt them in order to create a monopoly with their text. And thus,

the oldest Jewish Bibles in known existence are standardized Masoretic Text; the oldest is the *St. Petersburg Codex of the Prophets* and is dated to AD 916. And the oldest complete Jewish Bible is the *Leningrad Codex* and it is dated to AD 1008; it is the one used for English translations. In comparison, the three oldest Christian Bibles in known existence are dated to AD 350 – 450 and all have the *Septuagint* Old Testament.

The Dead Sea Scrolls and the *Samaritan Pentateuch* agree more with the Septuagint than they do with the Masoretic Text. The New Testament has approximately 250 direct quotations of Old Testament verses. Ninety percent of the quotations agree with the *Septuagint* but the majority disagree with the Masoretic Text. St. Justin Martyr (AD 100-165) (Dialogue with Trypho, 71–73) and St. Irenaeus (AD 130-210) (Against Heresies, 3.21.1) stated that the scribes deliberately removed, altered or distorted the Messianic verses in their Scripture. Jerome produced the 405 AD Vulgate Bible, the first Christian Bible to have Masoretic Text. Augustine very carefully complained to Jerome about this so as to be inoffensive and wrote to him: "The Greek Old Testament is more faithful in it's renderings and more intelligible in it's sense."

Until the *Vulgate Bible*, (which beleevers hated and fought against within the Western-half of the Church for 400 years), all translations of the Scriptures into other languages were made from the *Septuagint*, except for the first Syrian translation, which was translated and compared to a translation of the *Septuagint* and they agree.

Matthew 15:8-9 This people draws near to me with their mouth, and honors me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.	***Masoretic Text* Isaiah 29:13** Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.	***The Septuagint* Esaias 29:13** And the Lord has said, This people draw near to me with their mouth, and they honor me with their lips; but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.
Hebrews 1:6 But when He brings again the firstborn into the world, He says, "**And let the angels worship him**."	***Masoretic* Deuteronomy 32:43** ***That's missing from the Masoretic text along with the other words in the box to the right; all of which are also in the Dead Sea Scrolls.***	***Septuagint* Deuteronomy 32:43** Rejoice, ye heavens, *with* him, **and let all the angels of God worship him**; rejoice ye Gentiles, with his people …
Hebrews 10:5 Sacrifice and offering you would not, but a body have you prepared me.	***Masoretic Text* Psalm 40:6** Sacrifice and offering, you did not desire: my ears have you opened.	***The Septuagint* Psalm 40:6** Sacrifice and offering you would not, but a body have you prepared me

***Masoretic Text* Hosea 10:14** Sow to yourselves in righteousness, reap in mercy; **break up your fallow ground**: for it is time to seek the LORD, till he come and rain righteousness upon you.	***The Septuagint* Hosea 10:14** Sow to yourselves for righteousness, gather in for the fruit of life: light ye **for yourselves** the light of knowledge; seek the Lord till the fruits of righteousness come upon you

Masoretic Text **Isaiah 63:8-9**	*The Septuagint* **Esaias 63:8-9**
he was their Saviour in all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them	he became to them deliverance out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them

Acts 15:17	*Masoretic Text* **Amos 9:12**	*The Septuagint* **Amos 9:12**
… that the remnant of men might seek after the Lord, and all the Gentiles, upon whom my name is called	… that they may possess the remnant of Edom, and of all the heathen, which are called of my name	… that the remnant of men, and all the Gentiles, upon whom my name is called, may earnestly seek me

Matthew 12:20-21	*Masoretic Text* **Isaiah 42:4**	*The Septuagint* **Esaias 42:4**
till he send forth judgment to victory. And in his name shall the Gentiles trust.	He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.	He shall shine out, and shall not be discouraged, until he have set judgment on the earth: And in his name shall the Gentiles trust.

Masoretic Text **Isaiah 51:5**	*The Septuagint* **Esaias 51:5**
My righteousness is near; my salvation is gone forth and my arms shall judge the people; the isles shall wait upon me, and on my arm shall they trust.	My righteousness speedily draws near, and my salvation shall go forth as light, and on my arm shall the Gentiles trust: the isles shall wait for me and on my arm shall they trust.

Below, I put the Greek word in the text because Brenton unaccountably put the Masoretic reading "*vain*" and didn't even give a footnote. **ματεν** maten Strong's # 3155 – manipulation.

Masoretic Text **Jeremiah 8:8**	*The Septuagint* **Jeremiah 8:8**
How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made **he** it; the pen of the scribes is in vain. The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?	How will ye say, We are wise, and the law of the Lord is with us? In **ματεν** have the scribes used a false pen. The wise men are ashamed, and alarmed, and taken; because they have rejected the word of the Lord; what wisdom is there in them?

Acts 13:39 - 41	*Masoretic Text* **Habakkuk 1:5**	*The Septuagint* **Ambacum 1:5**
Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it to you.	Behold, ye among the heathen, and regard, and wonder marvelously: for *I* work a work in your days, a work *which* ye shall not believe, though it be told *you*.	Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it to you.

1 Corinthians 1:19 I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. .	***Masoretic Text*** **Isaiah 29:14** I will proceed to do a marvelous work among this people, even marvelous work and a wonder; for the wisdom of the wise men shall perish and the understanding of the prudent men shall be hid.	***The Septuagint*** **Esaias 29:14** I will proceed to remove this people, and I will remove them. I will destroy the wisdom of the wise, and will hide the understanding of the prudent.

Masoretic Text **Micah 1:8** *has the prophet saying, (or perhaps it is the Lord saying):* Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls	***The Septuagint*** **Michæas 1:8** *fits the context where Samaria is figuratively likened to a female prostitute* Therefore she shall wail and utter lamentations: she shall walk barefoot and naked; she shall utter a wailing as that of jackals; and mourning as of the daughters of sirens.
Romans 9:13 As it is written, Jacob have I loved, but Esau have I hated ~ ***Masoretic Text*** **Isaiah 41:8, 14** my friend … Fear not, you worm Jacob	***Masoretic Text*** **and** ***the Septuagint*** **Malachi 1:2** ... Jacob have I loved, but Esau have I hated. ~ ***The Septuagint*** **Esaias 41:8, 14** whom I have loved … Fear not, Jacob

Romans 15:12 Esaias says, There shall be a root of Jesse, and he shall rise to reign over the Gentiles; in him shall the Gentiles trust.	***Masoretic Text*** **Isaiah 11:10** There shall be a root of Jesse, which shall stand for an ensign of the people; and to it shall the Gentiles seek	***The Septuagint*** **Esaias 11:10** There shall be a root of Jesse, and he that shall rise to rule over the Gentiles; in him shall the Gentiles trust
Romans 10:20 Esaias is very bold, and says, I was found of them that sought me not: **I was made manifest to them that asked not after me**, But to Israel he says, All day long I have stretched forth my hands to a disobedient and gain-saying people. gain-saying – declaring to be untrue or invalid.	***Masoretic Text*** **Isaiah 65:1, 2** **I am sought of them that asked not for me**; was found of them that sought me not, I said, Behold me, behold me, to a nation that was not called by my name: I have stretched forth my hands all day to a rebellious people, which walked in a way that was not good, but after their own thoughts.	***The Septuagint*** **Esaias 65:1, 2** **I became manifest to them that asked not for me**; I was found of them that sought me not; I said, I AM to a nation who called not on my name: I have stretched forth my hands all day to a disobedient and gain-saying people, to them that walked in a way that was not good.

Masoretic Text **Isaiah 49:6**	*The Septuagint* **Esaias 49:6**
KJV: And he said, It is a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that you may be my salvation to the end of the earth.	And He said to me, It is a great thing for you to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given you for the covenant of a race, for a light of the Gentiles, that you should be for salvation to the end of the earth.

ESV: … too light a thing … NASB & NIV: … too small a thing …
Douay-Rheims / Vulgate: … a small thing … NET: … too insignificant a task …

Masoretic Text **Proverbs 12:12**	*The Septuagint* **Proverbs 12:12**
the root of the righteous yields *fruit*. *Italicized words aren't in the original texts.*	the roots of the godly are firmly set.
the Masoretic Text **Ecclesiastes 11:9-10**	***The Septuagint*** **Ecclesiastes 11:9-10**
Rejoice, O young man, in thy youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes: but know you, that for all these things God will bring you into judgment. Therefore remove sorrow from your heart, and put away evil from your flesh: for **childhood** and youth are vanity.	Rejoice, O young man, in your youth; and let your heart cheer you in the days of your youth, and walk in the ways of your heart **spotless**, and in **not** by the sight of your eyes and know that in all these God shall lead you in equity and remove anger from your heart, and put away evil from your flesh because **youth** and thoughtlessness are vanity.

Numbers 15:39 is a commandment not to follow the whims of your heart or what your eyes see.
(Romans 8:4) Walk not according to the flesh but according to the Spirit.

Masoretic Text **Psalm 92:7**	*The Septuagint* **Psalm 3:5**
Trust in the LORD with all your heart; and lean not to your own understanding.	Trust in God with all your heart; and be not exalted in your own wisdom.
Masoretic Text **Proverbs 28:26**	*The Septuagint* **Proverbs 28:25**
He that trusts in his own heart is a fool: but whoso walks wisely, he shall be delivered.	One that trusts to a bold heart, such is a fool: but one that walks in wisdom will be safe.
Masoretic Text **Jeremiah 17:7-11**	*The Septuagint* **Jeremiah 17:7-11**
Blessed is the man that trusts in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. **The heart is deceitful above all things, and desperately wicked: who can know it?** *continued*	But blessed is the man who trusts in the Lord, and whose hope the Lord shall be. And he shall be as a thriving tree by the waters, and he shall cast forth his root toward a moist place: he shall not fear when heat comes, and there shall be upon him shady branches: he shall not fear in a year of drought, and he shall not fail to bear fruit. **The heart is deep beyond all things, and it is the man, and who can know him?** *continued*

I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sits on eggs, and hatches them not; so he that gets riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.	I the Lord try the hearts, and prove the reins, to give to every one according to his ways, and according to the fruits of his devices. The partridge utters her voice, she gathers eggs which she did not lay; so is a man gaining his wealth unjustly; in the midst of his days his riches shall leave him, and at his latter end he will be a fool.

Isadore of Seville [7th century CE] (Etymologies, Book 12, 7:63):

The partridge (perdix) gets its name from perdesthai (to break wind). It is an impure bird because through lust males have sex with males. It is a deceitful bird that steals and hatches the eggs of other birds, but it gets no benefit from this, because when the chicks hear the voice of their true mother they leave the one who hatched them and return to their mother. (*cut and pasted from* www. Bestiary.ca).

Masoretic Text **Job 34:24** He shall break in pieces mighty men without number, and set others in their stead.	***The Septuagint*** **Job 34:24** For the Lord looks down upon all men, who comprehends unsearchable things, glorious also and excellent things without number.
Masoretic Text **Isaiah 53:10-11** Yet it pleased the LORD to bruise him; he has put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied	***The Septuagint*** **Esaias 53:10-11** The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: the Lord also is pleased to take away from the travail of his soul, to shew him light
Masoretic Text **Isaiah 8:13-17** And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble**,** and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hides his face from the house of Jacob, and I will look for him. gin - a trap or a snare	***The Septuagint*** **Esaias 8:13-17** And if you shall trust in him, he shall be to you for a sanctuary; and ye shall not come against him as a stumbling-stone, neither as against the falling of a rock; but the houses of Jacob are in a snare and the dwellers in Jerusalem in a pit. Therefore many among them shall be weak, and fall, and be crushed; and they shall draw nigh, and men shall be taken securely. Then shall those who seal themselves that they may not learn the law be made manifest. And shall say, I will wait for God, who has turned away his face from the house of Jacob, and I will trust in him**.**
Masoretic Text **Numbers 23:19** God is not as man that he should lie, neither the son of man, that he should repent	***The Septuagint*** **Numbers 23:19** God is not as man to waver, nor as the son of man to be threatened

Masoretic Text **Deuteronomy 32:31**	*The Septuagint* **Deuteronomy 32:31**
For their rock is not as our Rock, even our enemies themselves being judges.	For their gods are not as our God, but our enemies are void of understanding.

The *Septuagint has* only one verse with the word "rock" used in it in connection to God the Father :
2nd Samuel 22:2 in the *Septuagint* reads : And the song was thus: O Lord, my rock … .
2nd Samuel 22:2 in the Masoretic Text reads : And he said, The LORD is my rock … .
The Masoretic Text verses has 30 verses where God the Father is made out to be a rock : most times by having replaced these words: Creator, God, helper, guard, guardian, refuge, firm support, strength.
All 30 verses are grouped under a title further on in the chart.

Masoretic Text **Psalm 57:7**	*The Septuagint* **Psalm 57:7**
My heart is fixed, O God, my heart is fixed: I will sing and give praise.	My heart, O God, *is* ready, my heart *is* ready: I will sing, yea will sing psalms.
Masoretic Text **Daniel 3:23-24**	*The Septuagint* **Daniel 3:23-24**
And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astounded	Then these three men, Sedrach, Misach, and Abdenago, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord. And Nabuchodonosor heard them singing praises; and he wondered
Masoretic Text **Habakkuk 3:19**	*The Septuagint* **Ambacum 3:19**
The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon my high places. To the chief singer on my stringed instruments.	The Lord God is my strength, and he will perfectly strengthen my feet; he mounts me upon high places, that I may conquer by his song.
Masoretic Text **Isaiah 58:11**	*The Septuagint* **Esaias 58:11**
and the LORD shall guide you continually, and satisfy your soul in drought	and your God shall be with you continually, and you shall be satisfied according as your soul desires.
Masoretic Text **Jeremiah 31:28**	*The Septuagint* **Jeremias 31:28**
And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, says the LORD.	And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them to build, and to plant, says the Lord
Masoretic Text **Amos 3:3**	*The Septuagint* **Amos 3:3**
Can two walk together, except they be agreed?	Shall two walk together at all, if they do not know one another?

(a quote) "The care with which these Jews edited the text has been described by a well-respected biblical scholar, F.F. Bruce, who wrote: "[The Masoretes] wrote with the greatest imaginable reverence and devised a complicated system of safeguards against scribal slips." (end of quote.)

Below, Psalm 145 and 119 from the Jewish Publication Society's 1917 **TANAKH**, *The Jewish Bible* were cut-and-pasted into juxtaposition so you can see how Psalm 145 is missing the letter נ because the Masoretic text in (and specifically designed for) Christian Bibles doesn't have the acrostic (alphabet) letters.

Psalm 145	Psalm 119
מ 13Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.	מ MEM. 97O how love I Thy law! It is my meditation all the day
ס 14The LORD upholdeth all that fall, And raiseth up all those that are bowed down.	נ NUN. 105 Thy word is a lamp unto my feet, And a light unto my path.
ע 15The eyes of all wait for Thee, And Thou givest them their food in due season.	ס SAMECH. 113I hate them that are of a double mind; But Thy law do I love.
	ע AIN. 121I have done justice and righteousness; Leave me not to mine oppressors.

The Hebrew alphabet has 22 letters but Masoretic Text Psalm 145 has only 21 verses: it's missing a verse but the *Septuagint* and the Dead Sea Scrolls have it (and the DSS have all the acrostic letters.) It is:

"The Lord is faithful in his words and holy in all his works."

The following is info that gives insight into why they omitted the actual 14th verse and letter נ :

The inner meanings of נ are continue, heir, son. And the wisdom of נ is faithfulness, soul, emergence.

Strong's #5125. Nuwn, *noon;* a primary root; to re-sprout, i.e. to propagate by shoots; figuratively to be perpetual; —be continued.

Isaiah 53 is called the Suffering Servant chapter because it is about Messiah/Christ.
Isaiah 53:1 in *the Septuagint*: *he is* as a root in a thirsty land
Isaiah 53:1 in *the Masoretic Text*: he is a root out of dry ground

root — underlying support and basis: ORIGIN. *Also*, a heart.

Strong's #5126. Nuwn, *noon*, or Nown (1 Chron. 7:27), *nohn*; perpetuity; from 5125; Non, *Or* Nun, (Naue in Greek) father of Joshua.
(In Greek, Joshua and Jesus are both spelled Iesous.

Note: In Greek and Latin, when the letter I precedes another vowel, it is pronounced as a "Y."
(Mr. Strong is wrong: "Iesous" is not pronounced "ee-ay-sooce."

Here's an obvious omission in the Masoretic Text: it simply makes no sense:

***Masoretic Text* 1st Samuel 14:41**	***The Septuagint* 1 Samuel 14:41**
Therefore Saul said to the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped.	And Saul said, O Lord God of Israel, why have you not answered your servant this day? is the iniquity in me, or in Jonathan my son? Lord God of Israel, give clear manifestations and if the lot should declare this, give, I pray you, to your people of Israel, give, I pray, holiness. And Jonathan and Saul are taken, and the people escaped.

Although several modern translations have corrected 1st Samuel 14:41, this clearly erroneous text is found in the popular New American Standard Bible (NASB); and in the American Standard Version, the 2000 Jubilee Bible, the Holman Christian Standard Bible, the International Standard Version, the 2000 KJV, the American KJV, and the JPS 1917 TANAKH.

Another omission seems to intuited by someone who is seemingly unaware of the *Septuagint* reading of the text : Dr. Zefira Gitay, who is a scholar at the *University of South Africa* (and is married to a famous Hebrew Bible scholar) wrote an article titled *The Portrayal of Job's Wife and Her Representation in the Visual Arts* (which is in the book *Fortunate The Eyes That See*). Here's the pertinent part from it :

> "There is a consistent attempt to eliminate Job's wife from the numerous activities in which her husband was involved, and in which she too had been involved as a passive participant or a partner in the marriage. One would have expected her to voice an opinion, or for that matter a statement, but not silence. After all, Job may have been on trial, but his wife also lost all her worldly possessions, her children died, and her husband suffered physically with boils."

Masoretic Text **Job 2:9**	***The Septuagint*** **Job 2:9**
Then his said to him, Do you still retain your integrity? Curse God, and die.	And when much time had passed, his wife said to him, How long will you hold out, saying, "Behold, I wait yet a little while, expecting the hope of my deliverance"? because, behold, your memorial is abolished from the earth: sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and you yourself sit down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors and my pangs which now beset me. But say some word against the Lord, and die.
That's all there is in the Masoretic Text about Mrs. Job.	

Verse numbers were added to the Scripture in the 15th century by a rabbi.

Masoretic Text **Proverbs 6: 6 - 8**	***The Septuagint*** **Proverbs 6: 6 - 8**
Go to the ant, you sluggard; consider her ways, and be wise: 7 Which having no guide, overseer, or ruler, 8 Provides her meat in the summer, and gathers her food in the harvest.	Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he. 7 For whereas he has no husbandry, nor any one to compel him, and is under no master, 8 he provides food for himself in the summer, and lays by abundant store in harvest. Or go to the bee, and learn how diligent she is, and how earnestly engaged in her work; whose labors kings and private men use for health, and she is desired and respected by all: though weak in body, she is advanced by honoring wisdom.

The *Septuagint* is about one-sixth shorter than the Masoretic Text.

Masoretic Text **Jeremiah 27:6-7**	***The Septuagint*** **Jeremias 27:6-7**
And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.	I gave the earth to Nabuchodonosor king of Babylon to serve him, and the wild beasts of the field to labor for him.

In *Strong's Exhaustive Concordance Of The Bible* it's easy to see that the Masoretic text has spelled King Nabuchodonosor's name "Nebuchad**n**ezzar" 59 times and "Nebuchad**r**ezzar" 30 times.

Masoretic Text **Jeremiah 7:16-22**	***The Septuagint*** **Jeremias 27:16-22**
Also I spoke to the priests and to all this people, saying, Thus said the LORD; Hearken not to the words of your prophets that prophesy to you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie to you. 17 Hearken not to them; serve the king of Babylon, and live: wherefore should this city be laid waste? 18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. 19 For thus says the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city. 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem; 21 Yea, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, says the LORD; then will I bring them up, and restore them to this place.	I spoke to you, and to all this people, and to the priests, saying, Thus said the Lord; Hearken not to the words of the prophets that prophesy to you, saying, Behold, the vessels of the Lord's house shall return from Babylon: for they prophesy to you unrighteous *words*. 17 I sent them not. 18 If they are prophets, and if the word of the Lord is in them, let them meet me, for thus has the Lord said. 19 And as for the remaining vessels, 20 which the king of Babylon took not, when he carried Jechonias prisoner out of Jerusalem, 21 22 they shall go into Babylon, says the Lord.

Masoretic Text **Deuteronomy 32:8**	*The Septuagint* **Deuteronomy 32:8**
When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.	*the Septuagint* and the Dead Sea Scrolls have almost the same textual reading as the Masoretic text for this verse except they both read "the sons of God" not "the children of Israel."

The conclusion of the 27-page paper titled: *Deuteronomy 32:8 and the Sons of God* by Dr. Michael S. Heiser, (a respected well-known Hebrew Bible scholar), is: "... there exists no textual or theological justification for preferring the Masoretic Text reading. Deuteronomy 32:8 should read "sons of God," not "sons of Israel."

The "sons of God" are also in Genesis 6:2, the ones who begot the "mighty men of renown" : the *Nephilim* (Hebrew) / the giants (Greek translated).

Masoretic Text **Isaiah 65:11-12**	*The Septuagint* **Esaias 65:11-12**
But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering to that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer;	But ye are they that have left me, and forget my holy mountain, and prepare a table for the devil, and fill up the drink-offering to Fortune. I will deliver you up to the sword, ye shall all fall by slaughter: for I called you, and ye hearkened not "Hearken" is to hear and heed. "Fortune" in the Greek text is "Tyche." Tyche, in Greek religion, is the goddess of chance, with whom the Roman Fortuna was later identified; a capricious dispenser of good and ill fortune.

Masoretic Text **Habakkuk 2:16**	*The Septuagint* **Ambacum 2:16**
You are filled with shame for glory: drink you also, and let your foreskin be uncovered: the cup of the LORD's right hand shall be turned to you, and shameful spewing shall be on your glory.	Drink you also *your* fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord has come round upon you, and dishonor has gathered upon your glory.
Masoretic Text Habakkuk 3:16	*The Septuagint* **Ambacum 3:16**
When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones	I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones
Masoretic Text **Isaiah 60:16**	*The Septuagint* **Isaiah 60:16**
You shall also suck the milk of the Gentiles, and shall suck the breast of kings: and you shall know that I the LORD am your Saviour and your Redeemer, the mighty One of Jacob.	And you shall suck the milk of the Gentiles, and shall eat the wealth of kings: and shall know that I am the Lord that saves you and delivers you, the Holy One of Israel.

Masoretic Text **Habakkuk 5:6**	*The Septuagint* **Habakkuk 5:6**
Seek the LORD, … Ye who turn judgment to wormwood, and leave off righteousness in the earth, Seek him that makes the seven stars and Orion, and turns the shadow of death into the morning, and makes the day dark with night	Seek ye the Lord, … that executes judgment in the height, and he has established justice on the earth: who makes all things, and changes *all things* and turns darkness into the morning, and darkens the day into night
Masoretic Text **Amos 1:2**	*The Septuagint* **Amos 1:2**
And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.	And he said, The Lord has spoken out of Sion, and has uttered his voice out of Jerusalem; and the pastures of the shepherds have mourned, and the top of Carmel is dried up.
Masoretic Text **Jeremiah 25:30**	*The Septuagint* **Jeremiah 25:30**
Therefore prophesy you against them all these words, and say to them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.	And you shall prophesy against them these words, and shall say, The Lord shall speak from on high, from his sanctuary he will utter his voice; he will pronounce a declaration on his place; and these shall answer like men gathering grapes: and destruction is coming on them that dwell on the earth
Masoretic Text **Micah 7:2-4**	*The Septuagint* **Michæas 7:2-4**
they all lie in wait for blood; they hunt every man his brother with a net	they all quarrel even to blood: they grievously afflict everyone his neighbor
Masoretic Text **Daniel 2:5**	*The Septuagint* **Daniel 2:5**
The king answered and said to the Chaldeans, … , ye shall be cut in pieces, and your houses shall be made a dunghill.	The king answered the Chaldeans, … , ye shall be destroyed, and your houses shall be spoiled
Masoretic Text **Jeremiah 23:2**	*The Septuagint* **Jeremias 23:23**
Am I a God at hand, says the LORD, and not a God afar off**?**	I am a God being near, says the Lord, and not a God at a distance.

Romans 2:6	*Masoretic Text* **Proverbs 24:12**	*Septuagint* **Proverbs 24:12**
Who will render to every man according to his deeds.	shall not he render to every man according to his works?	who renders to every man according to his works.

Masoretic Text **Joshua 1:9**	*The Septuagint* **Joshua 1:9**
Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.	Lo! I have commanded you; be strong and courageous, be not cowardly nor fearful, for the Lord your God is with you in all places wherever you go.

Masoretic Text **Jeremiah 31:20**	*The Septuagint* **Jeremias 31:20**
Is Ephraim my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, says the LORD.	Ephraim is a beloved son, a pleasing child to me; for because my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, says the Lord.
Masoretic Text **Jeremiah 19:9**	*The Septuagint* **Jeremiah 19:9**
And I will cause them to eat the flesh of their sons	And they shall eat the flesh of their sons
Masoretic Text **Jeremiah 27:8**	*The Septuagint* **Jeremias 27:8**
… that nation will I punish, says the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand	… with sword and famine will I visit them, says the Lord, until they are consumed by his hand.
Masoretic Text **Job 6:4**	*The Septuagint* **Job 6:4**
For the arrows of the Almighty are within me, the poison whereof drinks up my spirit: the terrors of God do set themselves in array against me.	For the arrows of the Lord are in my body, whose violence drinks up my blood: whenever I am going to speak, they pierce me
Masoretic Text **Job 6:9**	*The Septuagint* **Job 6:9**
Even that it would please God to destroy me; that he would let loose his hand, and cut me off!	Let the Lord begin and wound me, but let him not utterly destroy me.

the importance of helping the poor and needy

Masoretic Text **Jeremiah 22:16**	*The Septuagint* **Jeremias 22:16**
He judged the cause of the poor and needy; then it was well with him: was not this to know me? says the LORD	They understood not, they judged not the cause of the afflicted, nor the cause of the poor: is not this your not knowing me? says the Lord.
Masoretic Text **Job 36:19**	*The Septuagint* **Job 36:19**
Will he esteem your riches? no, not gold, nor all the forces of strength.	Let not *your* mind willingly turn you aside from the petition of the feeble that are in distress.
Masoretic Text **Proverbs 3:27**	*The Septuagint* **Proverbs 3:27**
Do not withhold good from them to whom it is due, when it is in the power of your hand to do it.	Do good to the poor, whenever your hand may have power to help.
Masoretic Text **Proverbs 10:11**	*The Septuagint* **Proverbs 10:11**
The mouth of a righteous man is a well of life	There is a fountain of life in the hand of a righteous man.

Masoretic Text **Proverbs 14:21** One that despises their neighbor sins: but he that has mercy on the poor, happy is he.	***The Septuagint*** **Proverbs 14:21** One that dishonors the needy sins; but one that has pity on the poor is most blessed.
Masoretic Text **Proverbs 11:28** but the righteous shall flourish as a branch.	***The Septuagint*** **Proverbs 11:28** but one that helps righteous men and women shall rise.
Masoretic Text **Proverbs 23:4** Labor not to be rich: **cease from your own wisdom**.	***The Septuagint*** **Proverbs 23:4** If you are poor, measure not yourself with a rich man; but refrain yourself in your wisdom.
Masoretic Text **Proverbs 12:21** There shall no evil happen to the just	***The Septuagint*** **Proverbs 12:21** No injustice will please a just person
Masoretic Text **Proverbs 15:27** He who is greedy for gain troubles his own house, But he who hates bribes will live.	***The Septuagint*** **Proverbs 15:27** By alms and by faithful dealings sins are purged away; but by the fear of the Lord every one departs from evil.

St. John Chrysostom wrote that the "oil" for "lamps" of the "10 virgins" is obtained only by alms-giving. St. Seraphim of Sarov says the "oil" for "lamps" is the grace of the Holy Spirit; and that good works/ virtues must be done for Christ's sake, in order to obtain the grace of the Holy Spirit.

Blessed are those who mourn, for they shall be comforted. — Matthew 5:4

Masoretic Text **Isaiah 30:15 in KJV** In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. **in the TANAKH 1917, The Jewish Bible** In sitting still and rest shall ye be saved, In quietness and in confidence shall be your strength; And ye would not.	***The Septuagint*** **Esaias 30:15** When you shall turn and mourn, then you shall be saved; and you shall know where you were, when you did trust in vanities: then your strength became vain, yet ye would not hearken: hearken – to listen attentively; give heed.
Masoretic Text **2nd Chronicles 7:14** If my people, which are called by my name, **shall humble themselves**, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will **forgive** their sin, and will heal their land**.**	***The Septuagint*** **2nd Chronicles:14** then if my people, on whom my name is called, **should repent,** and pray, and seek my face, and turn from their evil ways, I also will hear from heaven, and I will **be merciful to** their sins, and I will heal their land**.**

Masoretic Text **Jeremiah 6:16**	*The Septuagint* **Jeremias 6:16**
Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls	Ask for the old paths of the Lord, and see what is the good way, and walk in it, and ye shall find purification for your souls.
Masoretic Text **Psalms 37:7**	*The Septuagint* **Psalms 37:7**
Rest in the LORD, and wait patiently for him	Submit yourself to the Lord, and supplicate him

Ephesians 4:26	*Masoretic Text* **Psalms 4:4**	*The Septuagint* **Psalms 4:4**
Be ye angry, and sin not	Stand in awe, and sin not: commune with your own heart upon your bed, and be still.	Be ye angry, and sin not: feel compunction upon your beds for what ye say in your hearts.

compunction – strong uneasiness caused by a sense of guilt: remorse.

A Greek word is in the verse below because Brenton put the MT text "be still" ; without even a footnote.

Masoretic Text **Psalms 46:10**	*The Septuagint* **Psalms 46:10**
Be still, and know that I am God	σχολάσατε, and know that I am (the**)** God

σχολάσατε scholasate – Take time, devote time to study Psalms 46:10. (*from* T. Muraoka's *A Greek-English Lexicon Of The Septuagint*)

σχολάζω scholazo – to be unemployed, to be at leisure; to be at leisure *for a thing*, to devote one's self entirely to a thing, 1 Cor. 7.5 (*from* W. Greenfield's *A Greek-English Lexicon To The New Testament)*

Blessed are the meek*, for they will inherit the earth. (Matthew 5:5)
I am meek and lowly/humble in heart (Matthew 11:29)

Masoretic Text **Isaiah 66:2**	*The Septuagint* **Esaias 66:2**
… says the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembles at my word.	… says the Lord: and to whom will I have respect, but to the humble and the meek and the *ones* who tremble at my words.
Masoretic Text **Zephaniah 3:12**	*The Septuagint* **Sophonias 3:12**
I will also leave in the midst of you an afflicted and poor people and they shall trust in the Name of the LORD.	I will leave in you a meek and lowly people and the remnant of Israel shall fear the name of the Lord.
Masoretic Text **Proverbs 16:19**	*The Septuagint* **Proverbs 16:19**
Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud	Better is a meek-spirited *man* with lowliness, than one who divides spoils with the proud.
Masoretic Text **Psalms 22:26**	*The Septuagint* **Psalms 22:26**
The poor shall eat and be satisfied	The meek shall eat and be satisfied

Matthew 11:29 Take my yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy and my burden is light.

Sirach 51:26 Put your neck under the yoke, and let your soul receive instruction: she [*Wisdom*] is hard at hand to find. Behold with your eyes, how that I have but little labor and have gotten to me a lot of rest.

lowly – Humble; having a low esteem of one's own worth; free from pride; without grandeur.

Humble – 1. having or showing feelings of humility rather than feelings of pride; aware of one's shortcomings; modest. 2. Showing deferential respect. 3. Lacking high station; lowly; unpretentious.

* meek – πραύς (Greek). praus. *Adjective*. denotes "gentle, mild, meek." Continued on next page

πραύτης (Greek). <u>praŭtes</u> *Noun*. denotes "meekness." The meaning of Greek word *pravtes* is not readily expressed in English, for the term meekness, mildness commonly used suggests weakness and pusillanimity [*lacking manly courage; marked by cowardice; faint-hearted*.] to a greater or lesser extent, whereas *pravtes* does nothing of the kind. Scripturally, praŭtes / meekness is an inwrought grace of the soul; and exercises it first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the Greek word *tapeinophrosune* [humility], and follows directly upon it, Eph.4:2; Col.3:12; cf the adjectives in the *Septuagint* Zeph. 3:12, "meek and lowly"; … it is only the humble heart which also the meek, and which as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect" (Trench, Syn. Xlii). In Gal. 5:23 it is associated with *enkrateia*, "self-control" [by being the preceding word.] *from Vine's Expository Dictionary of The Bible*

contrite – 1. Humbled by guilt and penitent for one's past sins: penitent. 2. Arising from contrition. [from ME fr. OF fr. Medieval Latin *contritus*, "broken in spirit," *com-* (intensive) + *terere*, to rub, grind.]

penitent – feeling or expressing remorse for one's misdeeds or sins.

remorse – Moral anguish arising from repentance for past misdeeds; bitter regret.

***Masoretic Text* Psalms 51:17**	***The Septuagint* Psalms 51:17**
The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, you will not despise	Sacrifice to God is a broken spirit: a broken and humbled heart God will not despise.
***Masoretic Text* Isaiah 57:15**	***The Septuagint* Esaias 57:15**
For thus says the high and lofty One that inhabits eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.	Thus says the Most High, who dwells on high for ever, holy in the holies is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted

"Lofty" can mean exalted or it can mean pompous.

***Masoretic Text* Psalms 84:11**	***The Septuagint* Psalms 84:11**
For the LORD God is a sun and shield	For the Lord loves mercy and truth
***Masoretic Text* Isaiah 24:23**	***The Septuagint* Esaias 24:23**
Then the moon shall be confounded, and the sun ashamed	And the brick shall decay and the wall shall fall
***Masoretic Text* Psalm 56:3**	***The Septuagint* Psalm 56:3**
What time I am afraid, I will trust in you.	They shall be afraid, but I will trust in you.

Masoretic Text **Proverbs 1:7**	*The Septuagint* **Proverbs 1:7**
The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction	The fear of the Lord is the beginning of wisdom; and there is good understanding to all that practice it: and piety toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction.

piety – devotion and reverence

Masoretic Text **Proverbs 2:2**	*The Septuagint* **Proverbs 2:2**
So that you incline your ear to wisdom, and apply your heart to understanding.	your ear shall hearken to wisdom; you shall also apply your heart to understanding, and shall apply it to the instruction of your son.

Masoretic Text **Deuteronomy 18:19, 22**	*The Septuagint* **Deuteronomy 18:19, 22**
And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, **I will require it of him**. 18:22 When a prophet speaks in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken **it pre-sumptuously: you shall not be afraid of him**	And whatever man shall not hearken to whatsoever words that prophet shall speak in my name, **I will take vengeance on him**. 18:22 Whatsoever words that prophet shall speak in the name of the Lord, and they shall not come true, and not come to pass, this *is* the thing which the Lord has not spoken; that prophet has spoken **wickedly**: **ye shall not spare him**

Masoretic Text **Jeremiah 9:6**	*The Septuagint* **Jeremias 9:6**
Your habitation is in the midst of deceit; through deceit they refuse to know me, says the LORD.	There is usury upon usury, and deceit upon deceit: they would not know me, says the Lord.

Matthew 1:23	*Masoretic Text* **Isaiah 7: 14**	*The Septuagint* **Esaias 7: 14**
Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.	*the MT text for Christian Bibles* Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. *the MT text for Jewish Bibles* Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel.	Behold, a virgin shall conceive in the womb and shall produce a son, and you shall call his name Emmanuel**.**

The Masoretes produced two texts one for Jewish Bibles and one for Christian Bibles and put "virgin" in the text for Christian Bibles so as not to throw blatant blasphemy in the faces of Christian readers.

Matthew 3:3	***Masoretic Text* Isaiah 40:3**	***The Septuagint* Esaiah 40:3**
For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	The voice of him that cries in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway **for** our God.	The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.
Matthew 13:15	***Masoretic Text* Isaiah 6:10**	***The Septuagint* Esaiah 6:10**
For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.	Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.	For the heart of this people has become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.
Matthew 21:16	***Masoretic Text* Psalm 8:2**	***The Septuagint* Psalm 8:2**
Out of the mouth of babes and sucklings you have perfected praise	Out of the mouth of babes and sucklings you have ordained strength	Out of the mouth of babes and sucklings you have perfected praise
Luke 3:6	***Masoretic Text* Isaiah 40:5**	***The Septuagint* Esaias 40:5**
And all flesh shall see the salvation of God	and all flesh shall see it together	and all flesh shall see the salvation of God.
Acts 8:32-33	***Masoretic Text* Isaiah 53:7**	***The Septuagint* Esaias 53:7**
The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.	He was oppressed, and he was afflicted, yet he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth.	And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth.
Romans 2:24	***Masoretic Text* Isaiah 52:5**	***The Septuagint* Isaiah 52:5**
For the name of God is blasphemed among the Gentiles through you, as it is written.	my name continually every day is blasphemed.	On account of you my name is continually blasphemed among the Gentiles.
Romans 3:4	***Masoretic Text* Psalm 51:4**	***The Septuagint* Psalm 51:4**
That you might be justified in your sayings, and might overcome when you are judged.	That you might be justified when you speak, *and* be clear when you judge.	That you might be justified in your sayings, and might overcome when you are judged.

Romans 9:15 I will have mercy on whom I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.	***Masoretic Text* Exodus 33:19** and will have gracious to whom I will be gracious, and I will show mercy on whom I will show mercy.	***The Septuagint* Exodus 33:19** I will have mercy on whom I will have mercy, and will have pity on whom I will have pity.
Romans 9:25 As he says also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said to them, Ye are not my people; there shall they be called the children of the living God.	***Masoretic Text* Hosea 2:23** and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, You are my people; and they shall say, You are my God.	***The Septuagint* Osee 2:23** and will love her that was not loved, and will say to that which was not my people, You are my people; and they shall say, You are the Lord my God. The Greek alphabet has a Ph and a Ch but not an H.
Romans 9:27-28 Esaias also cries concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.	***Masoretic* Isaiah 10:22-23** For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.	***The Septuagint* Esaias 10:22-23** And though the people of Israel be as the sand of the sea, a remnant of them shall be saved: For he will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the earth.
Isaiah 10:23 above is more correctly quoted in *The Demonstration of the Apostolic Preaching* (circa AD 180) written by St. Irenaeus of Lyons : (passage 87) "And that, not by the prolixity [wordiness] of the Law, but according to the brevity of faith and love, men were going to be saved, Esaias, in this fashion says, "He will complete the word, and cut it short in righteousness: because the Lord will make a concise Word in all the world." And therefore the apostle Paul says," Love is the fulfillment of the Law," and he who loves God has fulfilled the Law. … " (end of quote.) "Logos" is the Greek word which means "word, reason" which is mis-translated in English Bibles as "work" in Romans 9:28 and Brenton carried over the "mistake" for his translation of Esaias 10:23.		
Romans 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like to Gomorrha. a seed = Lord Jesus the Messiah	***Masoretic Text* Isaiah 1:9** Except the LORD of hosts had left to us a very small remnant, we should have been as Sodom, and we should have been like to Gomorrah.	***The Septuagint* Esaias 1:9** And if the Lord of Sabaoth had not left us a seed, we should have been as Sodoma, and we should have been made like to Gomorrha.

Romans 9:33	***Masoretic Text* Isaiah 28:16**	***The Septuagint* Esaias 28:16**
Behold, I lay in Sion a stumbling stone and a rock of offense: and whosoever believes on him shall not be ashamed.	Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believes shall not make haste.	Behold, I lay for the foundation of Sion a costly stone, choice, a corner-stone, a precious stone, for its foundations; and he who believes *on him* shall by no means be ashamed.
Acts 4:11	***Masoretic Text* Psalms 118:22**	***The Septuagint* Psalms 118:22**
This is the stone which was **set at nought** of you builders, which is become the head of the corner.	The stone which the builders **refused**, the same is become the head *stone* of the corner	The stone which the builders **rejected**, the same is become the head of the corner.

"set at nought" literally means "being treated with contempt"

Amos 7:7-9	**Amos 7:7-9**
Thus he showed me: and, behold, the LORD stood upon a wall made by a plumbline, with a plumbline in his hand. And the LORD said to me, Amos, what see you? And I said, A plumbline. Then said he LORD, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste	Thus the Lord showed me; and behold, he stood upon a wall of adamant, and in his hand an adamant. And the Lord said to me, What see you, Amos? And I said, An adamant. And the Lord said to me, Behold, I appoint an adamant in the midst of my people Israel: I will not pass by them anymore. And the joyful altars shall be abolished, and the sacrifices of Israel shall be set aside

Adamant – noun. 1. A stone believed to be impenetrable. Adj- 1. firm in purpose or opinion; unyielding. 2. Adamatine. [Origin … adamas (Greek). Hard metal, steel, diamond, possibly "unbreakable" ; a- not + daman. To tame, break down.]

Acts 7:14	***Masoretic Text* Genesis 46:27**	***The Septuagint* Genesis 46:27**
Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. (75)	And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. (70)	And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls. (75)
	***Masoretic Text* Exodus 1:5** And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. (70)	***Septuagint* Exodus 1:5** But Joseph was in Egypt. And all the souls *born* of Jacob were seventy-five. (75)

Dead Sea Scroll 4Q1 (dated to 100 B.C) **Exodus 1:5**

All the souls who came out of Jacob's body were seventy five souls, and Joseph was in Egypt already. (75)

The Genesis 5 and 11 Genealogy and Chronology Research Project began several years ago to critically investigate the genealogies of Genesis 5:3–32 and 11:10–32, which are integral to the primeval history of Genesis 1–11. What the Project found, Henry B. Smith reports in a superb article (that's online) named:

MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5

A portion of the article's conclusion reads: … evidence has been presented in favor of the longer primeval chronology, found (mostly) in the Septuagint (LXX). Those who favor the Masoretic Text's primeval chronology lack a comprehensive theory to explain the total evidence, and have not yet adequately accounted for:

• The unreliability of Jubilees and the exact numerical correlations with the SP (Samaritan Pentateuch) and much of the (Masoretic Text) MT in Genesis 5. Jubilees is the only external witness to any element of the shorter primeval chronology before AD 70. The inauthenticity of its numbers is a devastating witness against the shorter chronology found in the MT.

• The fact that the MT's shorter primeval timeline lacks any credible witness outside rabbinic influence before AD 310, and was only first accepted as original by Jerome (AD 380).

• The independent, matching begetting ages in Genesis 11 in the LXX, the Samaritan Pentateuch (SP) and Josephus ((the AD 1st century Jewish historian))

• The fact that all reliable external witnesses before AD 100 outside rabbinic influence unanimously testify to the longer chronology.

• The fact that the Genesis Hebrew text used for Josephus, Liber Antiquitatum Biblicarum, and the LXX all contained the higher begetting ages in the first century AD and earlier.

The MT underwent a deliberate 1250-year chronological reduction by the rabbinic leaders in the latter part of the first century AD. Later, Samaritan scribes altered the SP to agree with the overall reduction. The article doesn't give the reason for this but it was done as to able to point to the altered text and say Jesus Christ couldn't be Messiah because according to their text it was too soon for the Messiah to come.

Romans 10:7 Who shall descend into the deep?	***Masoretic* Deuteronomy 30:13** Who shall go over the sea for us?	***Septuagint* Deuteronomy 30:13** *The Apostolic Bible Polyglot:* Who shall pass through for us to the other side of the sea?
Romans 10:16 Lord, who has believed our report?	***Masoretic Text* Isaiah 53:1** Who has believed our report?	***The Septuagint* Esaias 53:1** O Lord, who has believed our report?
Romans 10:18 Their sound went into all the earth, and their words to the ends of the world	***Masoretic Text* Psalm 19:4** Their line is gone out throughout all the earth, and their words to the end of the world	***The Septuagint* Psalm 19:4** Their voice is gone out into all the earth, and their words to the ends of the world

Romans 11:9-10 Let their table be made a snare, and a trap, and a stumbling block, and a recompense to them: Let their eyes be darkened that they may not see, and bow down their back always.	***Masoretic Text* Psalm 69:22** Let their table become a snare before them, and *that which should have been* for *their* welfare, *let it become* a trap. Let their eyes be darkened that they see not, and make their loins continually to shake.	***The Septuagint* Psalm 69:22** Let their table before them be for a snare, and for a recompense, and for a stumbling-block. Let their eyes be darkened that they should not see; and bow down their back continually.
Romans 11:26 as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob	***Masoretic Text* Isaiah 59:20** And the Redeemer shall come to **Z**ion, and to them that turn from transgression in Jacob, says the LORD.	***The Septuagint* Esaiah 59:20** And the Deliverer shall come for Sion's sake, and shall turn away ungodliness from Jacob
Romans 11:34 For who has known the mind of the Lord? or who has been his counsellor**?**	***Masoretic Text* Isaiah 40:13** Who has directed the Spirit of the LORD, or being his counsellor has taught him?	***The Septuagint* Isaiah 40:13** Who has known the mind of the Lord? and who has been his counsellor, to instruct him?
Romans 14:11 I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.	***Masoretic Text* Isaiah 45:23** I have sworn by myself, … That to me every knee shall bow, every tongue shall swear.	***The Septuagint* Esaias 45:23** By myself I swear, … that to me every knee shall bend, and every tongue shall swear by God.
Romans 15:21 To whom he was not spoken of, they shall see; and they that have not hear shall understand.	***Masoretic Text* Isaiah 52:15** For *that* which had not told them shall they see; and *that* which they had not heard shall they consider.	***The Septuagint* Esaias 52:15** for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.
1st Corinthians 5:13 put away from among yourselves that wicked person.	***Masoretic* Deuteronomy 24:7** You shall put away evil away from among you.	***Septuagint* Deuteronomy 24:9** so shall you remove that evil one from among yourselves.
2nd Corinthians 6:17 ...come out from among them, and be ye separate	***Masoretic Text* Isaiah 52:11** ... go ye out of the midst of her; be ye clean	***The Septuagint* Esaias 52:11** ... go ye out from the midst of her; separate yourselves

Galatians 3:13 cursed is every one that is hanged on a tree	***Masoretic* Deuteronomy 21:23** he that is hanged is accursed of God	***Septuagint* Deuteronomy 21:23** every one that is hanged on a tree is cursed of God
Galatians 4:27 Rejoice, you barren that bear not: break forth and cry, you that travail not: for the desolate has many more children than she which has a husband *The Judeans' husband is the law.*	***Masoretic Text* Isaiah 54:1** Sing, O barren, you that did not bear; break forth into singing, and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married wife	***The Septuagint* Esaias 54:1** Rejoice, you barren that bear not: break forth and cry, you that do not travail: for more are the children of the desolate than her that has a husband *The desolate was the Gentiles.*
Ephesians 4:26 Be ye angry, and sin not	***Masoretic Text* Psalms 4:4** Stand in awe, and sin not: commune with your own heart upon your bed, and be still.	***The Septuagint* Psalms 4:4** Be ye angry, and sin not: feel compunction upon your beds for what ye say in your hearts.

compunction – strong uneasiness caused by a sense of guilt: remorse.

Hebrews 10:37- 38 For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.	***Masoretic* Habakkuk 2:3 - 4** though it tarry, wait for it; because it will surely come, and will not tarry. Behold, his soul which is lifted up is not upright in him.	***The Septuagint* Ambacum 2:3-4** though he should tarry, wait for him; for he will surely come, and will not tarry. If he should draw back, my soul has no pleasure in him.

tarry – to delay or be tardy in acting or doing

***Masoretic Text* Isaiah 51:14** The captive exile hastens that he may be loosed …	***The Septuagint* Esaias 51:14** For in your deliverance he shall not halt, nor tarry.

Hebrews 11:5 By faith was Enoch translated that he should not see death; and was not found because God had translated him.	***Masoretic Text* Genesis 5:24** And Enoch walked with God: and was not; for God took him. sounds like God took him out.	***The Septuagint* Genesis 5:24** And Enoch was well-pleasing to God, and was not found, because God translated him.
Hebrews 11:21 By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.	***Masoretic Text* Genesis 47:31** And he said, Swear to me. And he swore to him. And Israel bowed himself upon the bed's head.	***The Septuagint* Genesis 47:31** And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff.

Hebrews 12:5	***Masoretic Text* Proverbs 3:11**	***The Septuagint* Proverbs 3:11**
My son, despise not you the chastening of the Lord, nor faint when you are rebuked of him:	My son, despise not the chastening of the LORD; neither be weary of his correction:	My son, despise not the chastening of the Lord, nor faint when you are rebuked of him:
James 4:6	***Masoretic Text* Proverbs 3:34**	***The Septuagint* Proverbs 3:34**
Wherefore he says, God resists the proud, but gives grace to the humble.	Surely he scorns the scorners: but he gives grace to the lowly. *lowly = humble*	The Lord resists the proud; but he gives grace to the humble.

1st Peter 1:22-25 For all flesh is as grass, and all the glory of man as the flower of grass.
The grass withers, and the flower thereof falls away: But the Word of the Lord abides forever.

The Septuagint Isaiah 40:6,7,8

40:6 The voice of one saying, Cry; and I said, What shall I cry?
All flesh is grass, and all the glory of man as the flower of grass:
40:7
40:8 The grass withers, and the flower fades: but the word of our God **abides** for ever.

Masoretic Text Isaiah 40:6,7,8

40:6 The voice said, Cry. And he said, What shall I cry? A
flesh is grass, and all the goodliness thereof is as the flower of the field:

40:7 The grass withers, the flower fades: because the spirit of the LORD blows upon it: surely the people is grass.

40:8 The grass withers, the flower fades: but the word of our God shall stand for ever.

The Masoretic text of Isaiah 40:6,7,8 is longer than the text of the *Septuagint*. The Dead Sea scroll 1QIsa[a] shows that originally 1QIsa[a] had a shorter text similar to the *Septuagint* and that another hand added the longer reading of Masoretic Text above the line and then continued the longer text down the left margin. (*from* John Meade's article online: Textual growth in Isaiah 40:7-8?)

1QIsa[a] / the so-called Great Isaiah Scroll

1st Peter 2:21-22	***Masoretic Text* Isaiah 53:9**	***The Septuagint* Esaias 53:9**
Christ also suffered for us, leaving us an example, that you should follow His steps: Who did no sin, neither was guile found in his mouth.	because he had done no violence, neither was any deceit in His mouth.	for he practiced no iniquity, nor craft with His mouth.

iniquity – sin; wickedness [from Latin *in* - not + *aequus* - just, EQUAL.] (sin hidden from others)

craft – skill in evasion or deception; cunning; guile.

guile – *Obsolete*. A trick, stratagem. ---*See* Synonyms at artifice. -- *Archaic*. To beguile, deceive.

1st Peter 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?	***Masoretic Text* Proverbs 11:29** Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.	***Septuagint* Proverbs 11:29** And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
1st Peter 5:7 Casting all your care upon him; for he cares for you.	***Masoretic Text* Psalm 55:22** Cast your burden upon the LORD, and he shall sustain you.	***Septuagint* Psalm 55:22** Cast all your care upon the Lord and he shall sustain you.
Revelation 2:27 And he shall rule them with a rod of iron …	***Masoretic Text* Psalm 2:9** You shall break them with a rod of iron …	***Septuagint* Psalm 2:9** You shalt rule them with a rod of iron …

Many more NT quotations and their OT verses could've been provided ; those are the most interesting.

***Masoretic Text* Isaiah 9:5-6** For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.	***The Septuagint* Esaias 9:5-6** For they shall compensate for every garment that has been acquired by deceit, and *all* raiment with restitution; and they shall be willing if they were burnt with fire for a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the **messenger** of great counsel, wonderful, counsellor, mighty God, potentate, prince of peace, father of the age to come.
***Masoretic Text* Isaiah 42:19** And who *is* blind but my servant? or deaf as my **messenger** *that* I sent? who is blind as *he that is* perfect, and blind as the LORD's servant?	***The Septuagint* Esaias 42:19** And who is blind but my servants? and deaf, but they that rule over them? yea, the servants of God have been made blind.
***Masoretic Text* Jeremiah 31:28** And it shall come to pass, that like as I have watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict; so will I watch over them to build and to plant, says the LORD.	***The Septuagint* Jeremias 31:28** And it shall come to pass, that as I watched over them, to pull down, and to afflict, so will I watch over them to build, and to plant, says the Lord

Masoretic Text **Proverbs 15:26**	*The Septuagint* **Proverbs 15:26**
The thoughts of the wicked are an abomination to the LORD	An unrighteous thought is abomination to the Lord
Masoretic Text **Psalm 19:14**	*The Septuagint* **Psalm 19:14**
Let the words of my mouth, and the meditations of my heart, be acceptable in your sight, O Lord my strength, and my redeemer.	So shall the words of my mouth and the meditations of my heart be pleasing continually before you, O Lord my helper, and my redeemer.
Masoretic Text **Proverbs 11:30**	*The Septuagint* **Proverbs 11:30**
The fruit of the righteous is a tree of life; and he that wins souls is wise.	Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time
Masoretic Text **Proverbs 14:12**	*The Septuagint* **Proverbs 14:12**
There is a way which seems right to a man, but the end thereof *are* the ways of death.	There is a way which seems right with men, but the ends of it reaches to the depths of hell.
Masoretic Text **Proverbs 14:11**	*The Septuagint* **Proverbs 14:9**
The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.	The houses of transgressors will need purification; but the houses of the just are acceptable**.**
Masoretic Text **Isaiah 50:5-7**	*The Septuagint* **Esaias 50:5-7**
I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be <u>confounded</u>	I do not disobey, nor dispute. I gave my back to scourges, and my cheeks to blows; and I turned not away my face from the shame of spitting: but the Lord God became my helper; therefore I was not ashamed

confounded - a: brought to ruin : destroyed b: baffled, frustrated ignoble - common: PLEBIAN

Masoretic Text **Isaiah 53:3**	*The Septuagint* **Esaias 53:3**
He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as if it were our faces from him he was despised, and we esteemed him not	But his form was <u>ignoble</u>, and inferior to that of the children of men; he was a man in suffering, and acquainted with the bearing of sickness, for his face is turned from us, he was dishonored, and not esteemed.
Masoretic Text **Jeremiah 17:17**	*The Septuagint* **Jeremiah 17:17**
Be not a terror to me: you are my hope in the day of evil.	Be not to me a stranger, but spare me in the evil day.

Masoretic Text **Habakkuk 5:6**	*The Septuagint* **Habakkuk 5:6**
Seek the LORD, … Ye who turn judgment to wormwood, and leave off righteousness in the earth, Seek him that makes the seven stars and Orion, and turns the shadow of death into the morning, and makes the day dark with night	Seek ye the Lord, … that executes judgment in the height, and he has established justice on the earth: who makes all things, and changes *all things* and turns darkness into the morning, and darkens the day into night
Masoretic Text **Psalms 119:18**	*The Septuagint* **Psalms 119:18**
Open you my eyes, that I may behold wondrous things out of thy law. My soul breaks for the longing that it has to your judgments at all times.	Unveil you my eyes, and I shall perceive wondrous things of thy law. My soul has longed exceedingly for your judgments at all times.
Masoretic Text **Amos 3:3**	*The Septuagint* **Amos 3:3**
Can two walk together, except they be agreed?	Shall two walk together at all, if they do not know one another?

some examples of the Masoretic Text discrediting certain men

Jeremiah 26:21	**Jeremiah 26:21**
Urijah heard it, he was afraid, and fled, and went into Egypt	Urias heard and went into Egypt.
Masoretic Text **Jonah 4:1**	*The Septuagint* **Jonas 4:1**
But it displeased Jonah exceedingly, and he was very angry.	But Jonas was very deeply grieved, and he was confounded.

confounded - a : brought to ruin : destroyed b : baffled, frustrated

Masoretic Text **Jonah 4:4**	*The Septuagint* **Jonas 4:4**
And then said the LORD, Do you well to be angry?	And the Lord said to Jonas, Are you very much grieved?
Masoretic Text **Jonah 4:9**	*The Septuagint* **Jonas 4:9**
And God said to Jonah, Do you well to be angry for the gourd? And he said, I do well to be angry even to death.	And God said to Jonas, Are you very much grieved for the gourd? And he said, I am very much grieved, even to death.
Masoretic Text **Genesis 4:5-8**	*The Septuagint* **Genesis 4:5-8**
But to Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the LORD said to Cain, Why are you wroth? and why is your countenance fallen? If you do well, shall you not be accepted? and if you do not well, sin lies at the door. And to you shall be his desire, and you shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when	but Cain and his sacrifices he regarded not, and Cain was exceedingly sorrowful and his countenance fell. And the Lord God said to Cain, Why have you become very sorrowful and why is your countenance fallen? Have you not sinned if you have brought it rightly, but not rightly divided it? Be still, to you shall be his submission, and you shall rule over him. And Cain said to Able his brother, Let us go out into the plain; and it came to

they were in the field, that Cain rose up against Abel his brother, and slew him. wroth – *Archaic*. wrath**f**ul, angry. wrath – Violent, resentful anger: rage; fury.	pass that when they were in the plain Cain rose up against Abel his brother, and slew him. .

Right before Cain murders Abel (Gen 4:8), he deceives his brother by saying to him, "Let us go out into the field." This phrase was completely edited out of the Masoretic Text but it is preserved in both the *Septuagint* and *the Samaritan Pentateuch* and is collaborated by *the Syriac Peshitta* and Latin *Vulgate (*see the *Douay-Rheims Bible*.)

***Masoretic Text* Job 36:1-4**	***The Septuagint* Job 36:1-4**
Elihu also proceeded, and said, Suffer me a little, and I will show you that I have yet to speak on God's behalf. I will fetch my knowledge from afar, and will ascribe righteousness to my Maker. For truly my words shall not be false: he that is perfect in knowledge is with you.	And Elius further continued, and said, Wait for me yet a little while, that I may teach you: for there is yet speech in me. Having fetched my knowledge from afar, and according to my works, I will speak just things truly, and you shall not unjustly receive unjust words.

The Masoretic Text book of Job is quite horrendous compared to the Septuagint version.

***Masoretic Text* Jonah 1:9**	***The Septuagint* Jonas 1:9**
I am a Hebrew; and I fear the LORD, the God of heaven, which has made the sea and the dry *land*.	And he said to them, I am a servant of the Lord; and I worship the Lord God of heaven, who made the sea, and the dry *land*.
***Masoretic Text* Jonah 3:4**	***The Septuagint* Jonas 3:4**
Yet forty days, and Nineveh shall be overthrown	Yet three days, and Nineve shall be overthrown.
***Masoretic Text* Isaiah 58:11**	***The Septuagint* Esaias 58:11**
and the LORD shall guide you continually, and satisfy your soul in drought	and your God shall be with you continually, and you shall be satisfied according as your soul desires.
***Masoretic Text* Jeremiah 23:2**	***The Septuagint* Jeremias 23:23**
Am I a God at hand, says the LORD, and not a God afar off**?**	I am a God at hand, says the Lord, and not a God at a distance.

Romans 2:6	***Masoretic Text* Proverbs 24:12**	***Septuagint* Proverbs 24:12**
Who will render to every man according to his deeds.	shall not he render to every man according to his works?	who renders to every man according to his works.

***Masoretic Text* Joshua 1:9**	***The Septuagint* Joshua 1:9**
Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.	Lo! I have commanded you; be strong and courageous, be not cowardly nor fearful, for the Lord your God is with you in all places wherever you go.

Masoretic Text **Jeremiah 31:20**	*The Septuagint* **Jeremias 31:20**
Is Ephraim my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, says the LORD.	Ephraim is a beloved son, a pleasing child to me; for because my words are in him, I will surely remember him: therefore I made haste to help him; I will surely have mercy upon him, says the Lord.

Masoretic Text **Habakkuk 2:16**	*The Septuagint* **Ambacum 2:16**
You are filled with shame for glory: drink you also, and let your foreskin be uncovered: the cup of the LORD's right hand shall be turned to you, and shameful spewing shall be on your glory.	Drink you also *your* fill of disgrace instead of glory: shake, O heart, and quake, the cup of the right hand of the Lord has come round upon you, and dishonor has gathered upon your glory.
Masoretic Text Habakkuk 3:16	*The Septuagint* **Ambacum 3:16**
When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones	I watched, and my belly trembled at the sound of the prayer of my lips, and trembling entered into my bones

1 verse I found where the KJV has a LXX reading and 1 verse with side note with a LXX reading

Masoretic Text **Jeremiah 24:9**	*The Septuagint* **Jeremiah 24:9**
KJV: And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 1917 TANAKH: I will even make them a horror among all the kingdoms of the earth for evil; a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 1985 TANAKH: I will make them a horror—an evil—to all the kingdoms of the earth, a disgrace and a proverb, a byword and a curse in all places to which I banish them.	And I will cause them to be dispersed into all the kingdoms of the earth, and they shall be for a reproach, and a proverb, and an object of hatred, and a curse, in every place whither I have driven them out.

The 1985 JPS TANAKH translators) eliminated a possible source of a justification for an "anti-Semitic" taunt or reproach by having changed "reproach" to "disgrace"; and changed "taunt" to "byword" which happens to be a redundancy to the word that precedes it: "proverb".

taunt - a sarcastic challenge or insult.
reproach - censure, rebuke; blame.
by-word - a well-known saying: a proverb.

Masoretic Text **Genesis 11:3**	*The Septuagint* **Genesis 11:3**
And they said one to another, Go to, let us make brick, and burn them thoroughly. (Etc.) the 1611 A.D. edition of the KJV has a side note that just reads: *a man said to his neighbour*	And a man said to his neighbour, Come, let us make bricks and bake them with fire. (Etc.)
Masoretic Text **Daniel 12:4**	*The Septuagint* **Daniel 12:4**
But you, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased	And you, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased
Masoretic Text **Psalm 92:7**	*The Septuagint* **Psalm 92:7**
When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:	When the sinners spring up as the grass, and all look on the ones working lawlessness; thus they shall be utterly destroyed into the eons and eons.

Masoretic Text **Jeremiah 23:18**	*The Septuagint* **Jeremiah 23:18**
Behold, I am against the prophets, says the LORD, that use their tongues, and say, He says.	Behold, I am against the prophets that put forth prophecies of mere words, and slumber their sleep.
Masoretic Text **Jeremiah 27:9**	*The Septuagint* **Jeremias 27:9**
Therefore hearken not ye to your prophets	And hearken ye not to your false prophets

There was a popular belief that eagles retain their youth when they shed feathers and grow new ones.

Masoretic Text **Isaiah 49:16**	*The Septuagint* **Isaiah 49:16**
Behold, I have graven you upon the palms of my hands; your walls are continually before me. NIV: engraven **engrave** – to form by incision; to cut figures, letters, or devices on for printing.	Behold, I have **painted** your walls on my hands, and you art continually before me. **ζωγραφέω** – portrayed in colors, "paint" – Is 49.16 **γραμμα** ~ ατα στκτα 'tattoo marks' Le 19.28 from *A Greek-English Lexicon of the Septuagint* by T. Muraoka Brenton ***Septuagint*** **Leviticus 19:28** ye shall not **inscribe** on your selves any marks **inscribe** – to write, engrave, or print as a lasting record
Masoretic Text **Amos 6:3**	*The Septuagint* **Amos 6:3**
Ye that put far away the evil day, and cause the seat of violence to come near; That chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls	Ye who are approaching the evil day, who are drawing near and adopting false sabbaths, who excel in the sound of musical instruments; they have regarded them as abiding, not as fleeting; who drink strained wine

The Masoretic Text's Scepter and Rod

scepter – the English translation of the Hebrew word **SHeBHeT**,
which is the ordinary word for rod or club.

Masoretic Text Genesis 49:10	***The Septuagint* Genesis 49:10**
The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be.	A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and he is the expectation of nations.

Shiloh – Etymology / ORIGIN : compound of שׁ, the short form of אשר (asher) meaning who or whose, and לו (lu), a particle that denotes potentiality, usually supplicatory, such as: if only, would it be that, may it be — in translations this word is often represented by 'Oh! May it be that...' More streamlined translations would probably choose something like 'Oh, I wish that...'
Note: Many Hebrew Bible scholars will strongly deny that's what "Shiloh" means.

***Masoretic Text* Numbers 24:17**	***The Septuagint* Numbers 24:17**
I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a **Scepter** shall rise out of Israel	I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel
***Masoretic text* Micah 6:8,9**	***The Septuagint* Michæas 6:8,9**
He has showed thee, O man, what is good; and what does the LORD require of you, but to do justly, and to love mercy, and to walk humbly with your God? The LORD's voice cries out to the city, and the man of wisdom shall see your name: hear ye **the rod,** and who have appointed it.	Has it been told you, O man, what *is* good? or what does the Lord require of you, but to do justice, and love mercy, and be ready to walk with the Lord your God? The Lord's voice shall be proclaimed in the city, and he shall save those that fear his name: hear, O tribe; and who shall order the city?
***Masoretic Text* Isaiah 11:4**	***The Septuagint* Esaias 11:4**
he shall smite the earth with the rod of his mouth	he shall smite the earth with the word of his mouth
John 18:6 … as soon as He had said to them, "I am," they went backward, and fell to the ground. **Hosea 6:5** … I have slain them with the word of my mouth.	
***Masoretic Text* Isaiah 30:31**	***The Septuagint* Esaias 30:31**
For by the voice of the LORD shall Assyrians be beaten down, smote with a rod.	For by the voice of the Lord the Assyrians shall be overcome, by the stroke wherewith he shall he smite them

Masoretic Text **Isaiah 30:32** (1917 TANAKH) And in every place where the appointed staff passes by, the LORD will bring down upon him. And will do in battle with him as he waves it.	***The Septuagint*** **Esaias 30:32** And it shall happen to him from every side, that they from whom their hope of assistance was, in which he trusted, themselves shall war against him in turn with drums and with harp.

Masoretic Text **Psalms 119:18** Open you my eyes, that I may behold wondrous things out of thy law. My soul breaks for the longing that it has to your judgments at all times.	***The Septuagint*** **Psalms 119:18** Unveil you my eyes, and I shall perceive wondrous things of thy law. My soul has longed exceedingly for your judgments at all times.

The Masoretic Text makes God who is Spirit into a "Rock" 30 times

Masoretic Text **Deuteronomy 32:4** He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.	***The Septuagint*** **Deuteronomy 32:4** As for God, his works *are* true, and all his ways *are* judgment: God *is* faithful, and there is no unrighteousness *in him*; just and holy *is* the Lord.
Masoretic Text **Deuteronomy 32:15** But Jeshurun waxed fat, and kicked: you are waxen fat, you are grown thick, you are covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.	***The Septuagint*** **Deuteronomy 32:15** So Jacob ate and was filled, and the beloved one kicked; he grew fat, he became thick and broad: then he forsook the God that made him, and departed from God his Saviour.
Masoretic Text **Deuteronomy 32:18** Of the Rock that begat you, you are unmindful, and have forgotten God that formed you	***The Septuagint*** **Deuteronomy 32:18** You have forsaken God that begot you, and forgotten God who feeds you.
Masoretic Text **Deuteronomy 32:30** How should one chase a thousand, and two put ten thousand to flight except their Rock had sold them, and the LORD had shut them up?	***The Septuagint*** **Deuteronomy 32:30** How should one pursue a thousand, and two rout tens of thousands if God had not sold them, and the Lord delivered them up?
Masoretic Text **Deuteronomy 32:31** For their rock is not as our Rock, even our enemies themselves being judges.	***The Septuagint*** **Deuteronomy 32:31** For their gods are not as our God, but our enemies are void of understanding.
Masoretic Text **Deuteronomy 32:37** And he shall say, Where are their gods, their rock in whom they trusted	***The Septuagint*** **Deuteronomy 32:37** and the Lord said, Where are their gods on whom they trusted?
Masoretic Text **1st Samuel 2:2** There is none holy as the LORD: for there is none beside you: neither is there any rock like our God.	***The Septuagint*** **1st Samuel 2:2** For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides you.

***Masoretic Text* 2nd Samuel 22:2,3** And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, **my high tower**, and my refuge, my saviour; you save me from violence.	***The Septuagint* 2nd Samuel 22:2,3** And the song was thus: O Lord, my rock, and my fortress, and my deliverer, my God; he shall be to me my guard, I will trust in him: my protector, and the horn of my salvation, my **helper**, and my sure refuge; you shall save me from the unjust man.
***Masoretic Text* 2nd Samuel 22:32** For who is God, save the LORD? and who is a rock, save our God?	***The Septuagint* 2nd Samuel 22:32** Who *is* strong, but the Lord? and who will be a Creator except our God?
***Masoretic Text* 2nd Samuel 22:47** The LORD lives; and blessed be my rock; and exalted be the God of the rock of my salvation.	***The Septuagint* 2nd Samuel 22:47** The Lord lives, and blessed [be] my guardian, and my God, my strong keeper, shall be exalted.
***Masoretic Text* 2nd Samuel 23:2** The God of Israel said, the Rock of Israel spoke to me, He that rules over men must be just, ruling in fear of God.	***The Septuagint* 2nd Samuel 23:2** The God of Israel says, A watchman out of Israel spoke to me a parable, I said among men, How will you strengthen the fear of the anointed?
***Masoretic Text* Psalm 18:2** The LORD is my rock, and my fortress, and my deliverer; my God, my **strength**, in whom I will trust; my **buckler**, and the horn of my salvation, and my **high tower**. The NIV has "shield" instead of "buckler."	***The Septuagint* Psalm 18:2** The Lord is my firm support, and my refuge, and my deliverer; my God is my **helper**, I will hope in him; [he is] my **defender**, and the horn of my salvation, and my **helper**.
***Masoretic Text* Psalm 18:31** For who is God save the LORD? or who is a rock save our God?	***The Septuagint* Psalm 18:31** For who is God but the Lord? and who is a God except our God?
***Masoretic Text* Psalm 18:46** The LORD lives; and blessed be my rock; and let the God of my salvation be exalted.	***The Septuagint* Psalm 18:46** The Lord lives; and blessed [be] my God; and let the God of my salvation be exalted.
***Masoretic Text* Psalm 28:1, 2** To you will I cry, O LORD my rock; be not silent to me: lest, if you be silent to me, …	***The Septuagint* Psalm 28:1, 2** To you, O Lord, have I cried; my God, be not silent toward me: lest you be silent toward me, ...
***Masoretic Text* Psalm 31:2** Bow down your ear to me; deliver me speedily: be you my strong rock, for an house of defense to save me.	***The Septuagint* Psalm 31:2** Incline your ear to me; make haste to rescue me: be you to me for a protecting God, and for a house of refuge to save me.
***Masoretic Text* Psalm 42:9** I will say to God my rock, Why have you forgotten me? why go I mourning because of the oppression of the enemy?	***The Septuagint* Psalm 42:9** I will say to God, You are my helper; why have you forgotten me? wherefore do I go sad of countenance, while the enemy oppresses *me*?

***Masoretic Text* Psalm 62:2** He only is my rock and my salvation; he is my defense; I shall not be greatly moved	***The Septuagint* Psalm 62:2** For he is my God, and my saviour; my helper, I shall not be moved very much.
***Masoretic Text* Psalm 62:7** In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.	***The Septuagint* Psalm 62:7** In God *is* my salvation and my glory: [he is] the God of my help, and my hope is in God.
***Masoretic Text* Psalm 71:3** Be you my strong habitation, whereto I may continually resort: you have given commandment to save me; for you are my rock and my fortress.	***The Septuagint* Psalm 71:3** Be to me a protecting God, and a strong hold to save me: you are are my fortress and my refuge.
***Masoretic Text* Psalm 78:35** And they remembered that God was their rock, and the high God their redeemer.	**Septuagint Psalm 78:35** And they remembered that God was their helper, and the most high God was their redeemer.
***Masoretic Text* Psalm 89:26** He shall cry to me, You are my father, my God, and the rock of my salvation	***The Septuagint* Psalm 89:26** He shall call upon me, You are my Father, my God, and the helper of my salvation.
***Masoretic Text* Psalm 94:22** But the LORD is my defence; and my God is the rock of my refuge.	***The Septuagint* Psalm 94:22** But the Lord was my refuge; and my God the helper of my hope.
***Masoretic Text* Psalm 95:1** O come, let us sing to the LORD: let us make a joyful noise to the rock of our salvation.	***The Septuagint* Psalm 95:1** Come, let us exult in the Lord; let us make a joyful noise to God our Saviour.
***Masoretic Text* Isaiah 17:10** Because you have forgotten the God of your salvation, and have not been mindful of the rock of your strength, therefore shall you plant **pleasant plants, and shall set it with strange slips**	***The Septuagint* Isaiah 17:10** Because you have forsaken God your Saviour, and have not been mindful of the Lord your helper; therefore shall you plant a **false plant, and a false seed.**
***Masoretic Text* Isaiah 32:1-5** Behold, a king shall reign in righteousness, and princes shall rule in judgment. 2 And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, **as the shadow of a great rock in a weary land.** 3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. 5 The vile person shall be no more called liberal, nor the churl said to be bountiful.	***The Septuagint* Esaias 32:1-5** For, behold, a righteous king shall reign, and princes shall govern with judgement. 2 And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Sion **as a rushing river, glorious in a thirsty land.** 3 And they shall no more trust in men, but they shall incline their ears to hear. 4 And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace. 5 And they shall no more at all tell a fool to rule, and thy servants shall no more at all say, Be silent.

Masoretic Text **Isaiah 26:3,4**	*The Septuagint* **Esaias 26:3,4**
the righteous nation which keeps the truth may enter in. You will keep in perfect peace, mind stayed because he trusts in you. Trust ye in the LORD for ever; for in the LORD JEHOVAH is everlasting strength. In the 1985 JPS *Jewish Bible* instead of the ending phrase to the verse above, innovatively has put "… for in Yah the Lord, you have an everlasting Rock"	*The* People preserving righteousness and obeying truth, promoting truth, and keeping peace: for in you we hoped, O Lord, for the eon/age, the great eternal God.

Gold, Yea, Fine Gold *or* Gold and Precious Stones

Masoretic Text **Proverbs 8:19**	*The Septuagint* **Proverbs 8:19**
My fruit is better than gold, yea, than fine gold	It is better to have my fruit than to have gold and precious stones
Masoretic Text **Psalm 19:9-10**	*The Septuagint* **Psalm 19:9-10**
The Law … testimony … statutes … commandment … fear ... and judgments of the LORD are ... to be desired more than gold, and yea, much fine gold	The Law … testimony … ordinances … commandment … fear ... and judgments of the Lord are … to be desired more than gold, and much precious stone
Masoretic Text **Psalms 21:3**	*The Septuagint* **Psalms 21:3**
For you prevent him with the blessings of goodness: you set a crown of pure gold on his head. ['prevent' in this context means 'come before.']	For thou have prevented him with blessings of goodness: you have set upon his head a crown of precious stone.
Masoretic Text **Psalms 110:127**	*The Septuagint* **Psalms 110:127**
I love your commandments above gold; yea, above fine gold	I have loved your commandments more than gold, or the topaz.
Masoretic Text **Proverbs 8:19**	*The Septuagint* **Proverbs 8:19**
My fruit is better than gold, yea than fine gold	better to have my fruit than gold and precious stones
Masoretic Text **Proverbs 25:11, 12**	*The Septuagint* **Proverbs 25:11, 12**
A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.	*As* a golden apple in a necklace of sardius, so *is it* to speak a *wise* word. In an ear-ring of gold a precious sardius is also set; *so is* a wise word to an obedient ear.

"gold, and much precious stone" relates to gold and precious stones adorning the great whore, MYSTERY, Babylon the Great (Revelation 17:4). And, Babylon that great city is adorned with gold and precious stones (Revelation 18:16-17). And first on the list of the city's material goods is "merchandise of gold, and silver, and precious stones, and of pearls (Revelation 18:12).

the High priest's breastplate in Exodus relates to Ezekiel 28:13

Masoretic Text **Exodus 28:17-20**	*The Septuagint* **Exodus 28:17-20**
Sardius*, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, onyx, jasper. *1611 side-note: Ruby	sardius, topaz, emerald, carbuncle, sapphire, jasper, ligure, agate, amethyst, chrysolite, beryl, onyx.
Masoretic Text **Ezekiel 28:13**	*The Septuagint* **Yezekiel 28:13**
sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, gold.	sardius, topaz, emerald, carbuncle, sapphire, jasper, ligure, agate, amethyst, chrysolite, beryl, onyx.

Each translation of the Masoretic Text differs in the types, as well as the order of stones.

Exodus 28:17-20's Masoretic list of precious and semi-precious stones of the High priest's breastplate is partial because interpreters claim they don't know what two words mean. The list in Exodus 28:17-20 differs widely from translation to translation. And order of the stones in the list does not match the list of stones in Ezekiel 28:13, whereas in the Greek Old Testament, the Exodus 28 list has no such problem and matches the stones and the order they are given in Ezekiel 28: both English translations agree: Charles Thompson's 1800 A.D. translation and Lancelot Brenton's 1854 A.D. translation, Thompson's translation uses the Greek word "smaragdus" (*smaragdos*) instead of its English equivalent: an emerald, (as defined by *A Greek-English Lexicon of the Septuagint* by T. Muraoka.) *The Apostolic Bible Polyglot Greek-English interlinear*'s list is the same except that it lists "amber" for *ligurion. A Greek-English Lexicon of the Septuagint* defines *ligurion* as 'a precious stone.'

ligure – Wlkipedia, List of gemstones in the Bible ~ ligurus Greek hyakinthos; *Vulgate Bible* hyacinthus. This stone is probably the same as hyacinth (St. Epiphan., loc. cit.). This traditional identification, is based upon the remark that the eleventh of the twelve foundation stones of the heavenly city in Revelation 21:19-20, correspond to the twelve stones of the rational (Ex. 28:17-19.)

sardius – Heb. 'odhem (literally redness or red stone); Gr. sardion, from a root meaning "red"), a gem of a blood-red colour. It was called "sardius" because obtained from Sardis in Lydia; probably ruby or carnelian.

carbuncle – Heb. nophek. Gk. anthrax, a live coal. A bright red gem, in particular a red garnet cut *en cabochon*. ORIGIN: Middle English (in carbuncle): from Old French charbuncle, from Latin carbunculus 'small coal', from carbo 'coal, charcoal'

NAMES OF GOD

In the Masoretic Text God mostly titled "The Lord of hosts" whereas in the *Septuagint* God is referred to mainly as "God Almighty"

In the books after Isaiah, God is titled "The Lord of hosts" 99 times in the Masoretic Text, whereas in the *Septuagint*, God is titled "the Lord of hosts" only 3 times, but instead most times "God Almighty" instead or simply God or the text has nothing where it appears like the MT added to the original text (see example below.)

In the book of Isaiah, God is referred to in both the Masoretic Text and the *Septuagint* almost exclusively with the title "the Lord of hosts" [Master of the *armed* Forces] about 55 times; (both versions agree in this about 97% of the time.)

In eight book of the Psalms, God is titled "the Lord of hosts" fifteen times and the Masoretic Text and the Septuagint agree.

In the books of Samuel 1 and 2 and the books of Kings 1 and 2, the title "the Lord of hosts" occurs ten times in the Masoretic Text, but the *Septuagint* agrees only five times, the other 5 times reads "God Almighty" instead.

In the book of Chronicles, in the Masoretic Text God is titled "the Lord of hosts" three times, but not in those three instances in the *Septuagint* God is titled "God Almighty" instead.

One example:
Isaiah 3:15
The Septuagint: Why do ye wrong my people, and shame the face of the poor?

the Masoretic Text:
What mean ye that ye beat my people to pieces, and grind the faces of the poor? says the Lord GOD of hosts.

***Masoretic Text* Jeremiah 20:9**	***The Septuagint* Jeremiah 20:9**
Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.	Then I said, I will by no means **name the name** of the Lord, and I will no more at all speak in his name. But it was a burning fire flaming in my bones, and I am utterly weakened on all sides, and cannot bear up.
***Masoretic Text* Psalm 40:4-5**	***The Septuagint* Psalm 40:4-5**
Blessed is that man that makes the LORD his trust, and respects not the proud, nor such as turn aside to lies. Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered	Blessed *is* the man whose hope is **in the name** of the Lord, and *who* has not regarded vanities and false frenzies. O Lord my God, thou hast multiplied thy wonderful works, and in thy thoughts there is none who shall be likened to thee: I declared and spoke [of them]: they exceeded number.

Masoretic Text **Isaiah 66:5**	*The Septuagint* **Isaiah 66:5**
Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, **Let the LORD be glorified**: but he shall appear to your joy, and they shall be ashamed.	Hear the words of the Lord, ye that tremble at his word; speak ye, our brethren, to them that hate you and abominate you, **that the name of the Lord may be glorified**, and may appear their joy; but those shall be ashamed.
Masoretic Text* Isaiah 33:21** But there the Glorious LORD will be to us a place... ***the 1917 TANAKH But there the LORD will be with us in majesty, In a place…	***The Septuagint* Isaiah 33:21** for the name of the Lord is great to you: you shall have a place…
***Masoretic Text* Isaiah 66:19** that have not heard my fame, neither have seen my glory;	***The Septuagint* Isaiah 66:19** to those who have not heard my name, nor seen my glory

In the KJV, "LORD" in all capitals signifies יהוה Yod Hey Vav Hey, YeHoVaH (Strong's # 3068). In the Septuagint, capitals aren't used but "Lord" often indicatives where Yod Hey Vav Hey used to be.

In the next comparison, Exodus 6:3, God says that he didn't reveal his Name when He appeared to Abraham, to Isaac, and to Jacob; but back in the Masoretic Text Genesis 15:7 and 28:13 God is revealing his Name "LORD" / YeHoVaH. The Septuagint Genesis doesn't contradict Exodus 6:3.

Furthermore, the Masoretic Text Exodus 6:3 reads "He appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty ~ (Heb.) El Shaddai…" but I couldn't find where His name "God Almighty" ((Gk.) O Theos O Pantokrator) occurs in the Septuagint version of Genesis.

Masoretic Text **Exodus 6:3**	*The Septuagint* **Exodus 6:3**
And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. ~ ***Masoretic Text* Genesis 15:7** And he said to him, I *am* the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it. ~ ***Masoretic Text* Genesis 28:13** And behold the Lord stood above it, and said, I am LORD God of your father, and the God of Isaac: the land whereon you lay	And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord. ~ ***The Septuagint* Genesis 15:7** (*God to Abraham*) And he said to him, I am God that brought you out of the land of the Chaldeans, so as to give you this land to inherit. ~ ***The Septuagint* Genesis 28:13** (*God to Jacob*) And the Lord stood upon it, and said, I am the God of your father Abraam, and the God of Isaac; fear not, the land whereon you lay, …

Here's just a few of the Proverbs; half of Proverbs is messed-up in the Masoretic Text

see for yourself: ec marsh.com lxx-kjv &/or Google: ecclesia proverbs to see a 14-page chart

Masoretic Text **Proverbs 14:1** Every wise woman builds her house: but the foolish plucks it down with her hands.	***The Septuagint*** **Proverbs 14:1** Wise women build houses: but a foolish one digs down with her hands.
Masoretic Text **Proverbs 14:11** The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.	***The Septuagint*** **Proverbs 14:9** The houses of transgressors will need purification; but the houses of the just are acceptable**.**
Masoretic Text **Proverbs 16:1** The preparations of the heart in man, and the answer of the tongue, is from the LORD	*The Masoretic text* verse of Proverbs 16:1 *is not to be found anywhere in the Septuagint. It negates free-will.*
Masoretic Text **Proverbs 24:15** Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place	***The Septuagint*** **Proverbs 24:15** Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly
Masoretic Text **Proverbs 21:12** The righteous man wisely considers the house of the wicked: but God overthrows the wicked for their wickedness."	***The Septuagint*** **Proverbs 21:12** A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness.
Masoretic Text **Proverbs 6:16** These six things does the LORD hate: yea, seven are an abomination to him:	***The Septuagint*** **Proverbs 6:16** For he rejoices in all things which God hates, and is ruined by reason of impurity of soul.
Masoretic Text **Proverbs 8:7** wickedness is an abomination to my lips.	***The Septuagint*** **Proverbs 8:7** false lips are an abomination before me
Masoretic Text **Proverbs 15:26** The thoughts of the wicked are an abomination to the LORD	***The Septuagint*** **Proverbs 15:26** An unrighteous thought is abomination to the Lord
Masoretic Text **Proverbs 15:7** The lips of the wise disperse knowledge: but the heart of the foolish does not so.	***The Septuagint*** **Proverbs 15:7** The lips of the wise are bound by discretion: but the hearts of the foolish are not safe.
Masoretic Text **Proverbs 8:5** O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.	***The Septuagint*** **Proverbs 8:5** O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge.
Masoretic Text **Proverbs 24:15** Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:	***The Septuagint*** **Proverbs 24:15** Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly.

Masoretic Text **Proverbs 21:24**	*The Septuagint* **Proverbs 21:24**
Proud and haughty scorner is his name, who deals in proud wrath.	A bold and self-willed and insolent man is called a pest: and he that remembers injuries is a transgressor.
***Masoretic Text* Proverbs 28:2**	***The Septuagint* Proverbs 28:2**
For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.	By reason of the sins of ungodly men quarrels arise; but a wise man will quell them.
***Masoretic Text* Proverbs 22:8**	***The Septuagint* Proverbs 22:8**
He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.	He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. God loves a happy and giving man; the folly of his works he shall end.
***Masoretic Text* Psalms 91:1**	***The Septuagint* Psalms 91:1**
He that dwells in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.	He that dwells in the help of the Highest, shall sojourn under the shelter of the God of heaven. He shall say to the Lord, You are my helper and my refuge: my God; I will hope in him.

Masoretic Text **Hosea 4:6**	*The Septuagint* **Hosea 4:6**
My people are destroyed for lack of knowledge	My people are like as if they had no knowledge

The rest of Hosea 4:6 is the same in both texts. knowledge of God: Hosea 4:1

The Masoretic Text puts "Highways"; the *Septuagint* reads "Paths," "Ways," and "Passages"

Matthew 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying out in the wilderness, Prepare ye the way of the Lord, make straight his paths.	*Masoretic Text* **Isaiah 40:3** The voice of him that crying in the wilderness, make straight in the desert a **highway** for our God. NASB & '17 & '85 TANAKH & NRSV have "a highway"	*The Septuagint* **Esaias 40:3** The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of the God.

Masoretic Text **Isaiah 49:10-11**	*The Septuagint* **Esaias 49:10-11**
He has that has mercy on them shall lead them, even by the springs of waters shall he guide them. And I will make every mountain a way, and **my highways shall be exalted.**	He that has mercy on them <u>shall comfort</u> *them*, and <u>by fountains of waters shall he lead them.</u> And I will make every mountain a way, and every path a pasture to them. *Fountain is the older word that only means one thing.*

The Lamb shall feed them, and <u>lead them to living fountains of waters</u>; and God <u>shall wipe away all tears from their eyes</u>. (Revelation 7:17)

Masoretic Text **Isaiah 11:16** And there shall be **a highway** for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.	***The Septuagint*** **Esaias 11:16** And there shall be a passage for my people that is left in Egypt: and it shall be to Israel as the day when he came forth out of the land of Egypt.
Masoretic Text **Jeremiah 31:21** Set you up waymarks, make you high heaps: set your heart toward **the highway**, even the way which you went: turn again, O virgin of Israel, turn again to these your cities.	***The Septuagint*** **Jeremias 31:21** Prepare yourself, O Sion; execute vengeance; look to your ways: return, O virgin of Israel, by the way by which you went, return mourning to your cities.
Masoretic Text **Amos 5:16,17** Therefore the LORD, the God of hosts, the LORD, says thus; Wailing shall be in all streets; and they shall say in all **the highways** Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, says the LORD.	***The Septuagint*** **Amos 5:16,17** Therefore thus says the Lord God Almighty; In all the streets lamentations; and in all the ways shall it be said, Woe, woe! the husbandman shall be called to mourning and lamentation, and to them that are skilled in complaining. And lamentation in all the ways; because I will pass through the midst of thee, says the Lord.

That's the end of the chart. It easily could have been much longer and yet still not have shown half the notable textual differences between the Masoretic Text and the *Septuagint*.

The Orthodox Church world-wide still uses the Septuagint except for the Orthodox Church of Romania which in 1936 changed either to using the Masoretic Text or a text mixed with Masoretic Text. For their New Testament, the Orthodox use a text of the same Greek text-type that the KJV and NKJV and versions preceding the KJV used in making the translations. The "new and improved" versions lack over 6,200 words and are not more accurate texts just because the small amount of the different text-type is in the oldest more or less complete Bible manuscripts (as well as several other manuscripts) which are dated to AD 350-450 : the *Codex Sinaticus* and the *Codex Alexandrius* show that several hands heavily edited them in the New Testament; and the *Codex Vaticanus* is in such great shape likely because hardly anyone used it probably because of they didn't like the truncated text. Besides the Orthodoxs' claims that they have preserved the text the apostles handed to them, St. Justin Martyr quoted the much longer and important verse of Matthew 5:44 back around AD 155.

Masoret (Hebrew) is commonly said to mean "tradition" but that's a relatively modern definition which was developed as subterfuge to hid that *Masoret* means "a bond" which Theodotin (a Jew) translated as "a collar" for his "new and improved" Greek version of the Scriptures in the 2nd century AD. Theodotin's translation was the best of five or six "new and improved" that were produced in the second century AD. They were all based on the text yet-to-be-named "Masoretic". The reason they were produced was expressly to deprive the *Septuagint* of all authority among the Jews and thus hamper the apostles' preaching.

During the 5th century or 6th century AD, some of the rabbis began work to standardize (that is, to make one authoritative text) of the late 1st century AD revised Hebrew text. They completed the job by about 915 AD. In order standardize the text, they had to invent the vowel system of dots and squiggles for the Hebrew alphabet. The reason for they standardeyezed the text was to help rabbis world-wide debate and improve it's marketability.

The "Masoretes" is the name the rabbis who worked on standardizing the text gave themselves and they explained it as they named themselves the "Masoretes" which means the "dwellers in bonds (or collars)" because that's how they were in their dedication to the diligent and painstaking work of preserving the near extinct language and the Holy Scripture. I'm quite sure they often laughed in private because rabbis are well-known to be fond of word-play and "Masoretes" can also mean "Ones who bond / collar." ((Greek) -etes – Dwellers in, ones who.))

The so-called modern/post BC 500 "Hebrew" language is Chaldean. It seems Ezra the Scribe adopted it from their Babylonian captors because in BC 500 he issued the decree that all Hebrews would stop using the Hebrew alphabet then (and presumably the language) and switch to use the new alphabet (and presumably the dialect of Chaldean they had developed) for all purposes, except for the Scripture; which also fell to being copied in the new Hebrew alphabet after a couple centuries. But the four-letter name of God, the Tetragrammaton, continued to be copied often using the former Hebrew alphabet letters and in the Greek version as well.

The Samaritan Pentateuch

The *Samaritan Pentateuch* is the oldest Paleo-Hebrew Bible and the oldest extant copy is dated to AD 1065. Some six thousand differences exist between the Samaritan and the Masoretic Text. Most are minor variations in the spelling of words or grammatical constructions, but others involve significant semantic changes, such as the uniquely Samaritan commandment to construct an altar on Mount Gerizim. Nearly two thousand of these textual variations agree with the *Septuagint*. 665 of the most significant variants between the Samaritan Pentateuch (SP) and Masoretic Text (MT) are where entire words or sentences are either changed, added or absent. And the Samaritan Pentateuch agrees in these 665 places with the Septuagint and/or the Dead Sea scrolls but disagrees against the Masoretic Text 100% of the time!

"MT, SP, or LXX? Deciphering a Chronological and Textual Conundrum in Genesis 5" article online (Author: Henry B Smith Jr MA MAR) reveals the SP chronologies were manipulated between the AD 2nd-3rd centuries to coincide with the MT's falsified chronologies
https://biblearchaeology.org/research/biblical-chronologies/4349-mt-sp-or-lxx-deciphering-a-chronological-and-textual-conundrum-in-genesis-5

I have compared some of the SP text to the LXX text and the MT text. What I found is that the MT and SP texts where they don't disagree which is isn't often that they read identically. Considering that along with the evidence given in the article named and linked above, I beleeve that the Jewish scribes and Samaritans rabbis/scribes got together sometime in the 1-3 centuries AD and plotted against the Christians and so the Samaritan scribes revised their text as far the Samaritans top rabbis were willing to concede to making their text harmonious to the Jewish rabbis' machination, the Masoretic Text.

Dead Sea Scrolls

Most articles about the Masoretic Text and even prefaces in Bible translations state that the Masoretic Text is the infallible, perfectly preserved words of God; and when they say Dead Sea Scrolls agree with the Masoretic Text is only the half-truth because the DSS agree more with the LXX than they do with the MT even after the 40 years of editing that the editing team who kept all the evidence and didn't let anyone else see it. Two of the four editors were Jesuits. The Great Isaiah Scroll (1QIsa^{a}) which the experts date to 100 B.C. is the favorite proof presented by the apologists/promoters for the Masoretic Text being the perfectly preserved words of God. They say that the rabbis have faithfully transmitted the Scripture and invariably will say "the Great Isaiah Scroll is a virtually identical as the Masoretic Text; it only it only has two or three words that are spelled slightly differently." But the reality is that even though the Great Isaiah Scroll / 1QIsa^{a} is essentially the Masoretic Text before it was standardized, it contains over two dozen readings where it agrees with *Septuagint*.

My experience is when I go to dssenglishbible.com to find the verses in the DSS at that show huge differences between the MT and LXX, I often find the verse(s) missing for the text or that passage or chapter isn't among the evidence or hasn't been translated, especially Messianic verses.

The dating of the Great Isaiah Scroll to BC 100 is preferential because for one: the scientific testing machines were only able to limit the time frame to a few centuries on either side of the turn of the eras. Secondly, the biblical scrolls from Qumran generally retain a more ancient form of Hebrew than that which was actually spoken in that day, but although the 1QIsa^{a} text offers much evidence of Hebrew spelling, syntax, verbal forms, proper names, and vocalization of Hebrew from before the turn of the millennium, it has the popular contemporary Hebrew terms.

And thus, we know that the Great Isaiah Scroll was cleverly produced by the antichrist rabbis during possibly the 1st century AD (or even the 2nd century AD.) Scribes/rabbis probably used it or a similar copy in debate with Apostles. And it was stashed it into the rest of the stash of scrolls. They thought ahead by packing it extra-carefully in a way that it would last for centuries: Wikipedia says 1QIsa^{a} was the only scroll found in what initially resembled tar or wax covered cylinders; while the Lexham Bible Dictionary differs by reporting that 1QIsa^{a} was well preserved because it was wrapped in linen and placed in clay jars. Almost all of the poorly-named Dead Sea Scrolls are just fragments and miniscule pieces.
See in the chart above: the verse comparison of 1st Peter 1:22-25 ~ Isaiah 40:6,7,8 and there's a photo of those verses in 1QIsa.

Dead Sea Scrolls Dating (this ¶ was cut-n-pasted from the Lexham Bible Dictionary PDF sampler.)

For those who first interacted with the scrolls, establishing their authenticity was paramount. Metropolitan Samuel went to a great deal of trouble to authenticate the scrolls in his possession. He was told by numerous people that the scrolls were likely produced during the medieval period, and thus possessed little significance or value (Trever, Untold, 106–13). Still, most experts who studied the scrolls (such as Sukenik and Trever) became convinced of their antiquity. One critic, Solomon Zeitlin, persevered in denying the authenticity of the scrolls. His arguments are recorded in a long series of articles in the Jewish Quarterly Review (VanderKam and Flint, Meaning, 381). In 1950, G. Lankester Harding sent samples of the linen scroll wrappers for carbon-14 dating at the University of Chicago. The dating helped establish a general framework, limiting the time frame to a few centuries on either

side of the turn of the eras. Later, accelerator mass spectrometry was applied to the actual scrolls, confirming the general period already delineated by archaeologists and paleographers (Schuller, Dead Sea Scrolls, 14; VanderKam and Flint, Meaning, 20–33). (last paragraph cut and pasted from the Lexham Bible Dictionary Sampler PDF.)

Dead Sea Scrolls Editing

To handle the editing of the new material, the Qumran evidence/Dead Sea Scrolls, an international team of eight men was called together, half were Roman Catholics and three seculars and one Jesuit. The team took 40 years to edit and wouldn't let anyone else have access to it until around 1990. I have tried to find the verses for many of these comparisons using dssenglishbible.com and frequently found that the specific verses were missing, often right out of the middle of the text.

The Vulgate Bible

The English translation of the *Vulgate Bible* is the *Douay-Rheims Bible*. It is online and one can easily see that it is Masoretic Text. Most authors writing articles and books on the history related to or surrounding the *Septuagint* wrongly say that the Vulgate was translated from what today's scholars so-call "*Old Latin Bibles*". ("Old Latin Bibles" is a false term used to deceive people. Old Latin, also known as Early Latin or Archaic Latin, refers to the Latin language in the period before BC 75. Christian Bibles didn't start to be translated into Latin from Greek until the western Roman Empire started to decline in the AD 3rd century and they were written in Classical Latin. And another thing most authors downplay or omit saying is all extant / (in known existence) manuscripts' OTs are the *Septuagint*.

The beleevers hated the *Vulgate* and fought against it for centuries. Some split from the Church of Rome which Jews had infiltrated. Those who departed continued using the pre-Vulgate Bibles. It took the Roman Catholic Church 400 tears to "retire" the use of the Septuagint within the Church; outside, 800 years which happened with the extermination of 500,000 French Cathers / Albigenses in the 1200s AD.

Meanwhile, the Eastern / Greek Orthodox Church, the Church in the Eastern Half of the Roman Empire continued on uninterruptedly using the *Septuagint.* And has been and still is today with the exception of the Orthodox Church of **Roman**ia which succumbed in 1936 to rabbis pushing for the use of the Masoretic Text. For their New Testament, the Orthodox Church uses the same text-type as the early English Bible translations including the KJV (and NKJV.) The "new and improved" versions lack about 6,200 words. St. Justin Martyr quoted the much longer Matt. 5:44 around AD 150. Bruce Metzger and friends are wrong: the oldest extant manuscripts aren't closer to the original "autographs".

The *Vulgate Bible* contains a tampered-with New Testament. One example: in John 7:8-10, by the removal the both "yet"s in verse 8 makes-out Lord Jesus to be a liar in verse 10. More examples can be readily be found by Googling an article : "The Latin Vulgate Unmasked At Last" but please note: it's author wrote wrongly that the *Vulgate*'s OT was translated from the prior Latin translations. But what he postulates about John Wycliffe and the Bible that attributed to Wycliffe is most likely true as far as I can tell after researching and reading the history that's available and "reading in-between the lines," as well.

Google (and read): Augustine's letters to Jerome. It will be obvious why Augustine complained so ultra-politely about the Masoretic Text to Jerome: "The Greek Old Testament is more faithful in it's renderings and more intelligible in it's sense."

Augustine seeing how greatly the *Vulgate's* Masoretic Text diverged from the *Septuagint*, and his knowing how Origen had revised the *Septuagint* text using the *Hexpla* Book that he had made and probably wondered if Origen had used Masoretic Text or a Hebrew text predating the Masoretic Text as well the wanting to know how the text read before the Hebrew text was added in parts to flesh-out some passages. (I'd say that it's very likely that Origen's revision is the reason why only 90 % of the New Testaments quotations of the Old Testament agree with the *Septuagint*.)

Origen's revised edition must have been a great upgrade because it, in a very short time, replaced the prior text and copies of it are all we have now. There is nothing suspect in history that makes Origen appear to have done anything but improve the Septuagint. The text of the original and likely many copies of his edited version had his various types of symbols and footnotes marking-out and explaining the changes he made, but it seems the copies containing the markings had been lost by the time Augustine lived hence his request to Jerome to produce him a Latin translation of a pre-Origen *Septuagint*. Portions of Origen's Hexpla with the markings have been found.

Jerome reported around AD 400 about the substitution of the Hebrew text of the book of Daniel for the Septuagint's text as "somehow this thing just happened." It seems like Jerome would know if Origen was responsible. Perhaps Origen was responsible for substituting *Septuagint's* Hebrew book of Daniel with the Hebrew. The Septuagint version we have isn't just like the MT and shows quite a lot of textual differences.

Ancient Writers on the History of The Septuagint

The epistle of Aristeas of Cyprus to his brother, Philocrates, is an ancient letter which is the oldest historical evidence of the particulars about the Septuagint's translation of the Torah portion. Its authenticity has been disparaged by none other than orthodox Judaism, although it was defended by I. Abrahams as late as 1902 (Jewish Quarterly Review, xiv,321), who pointed out that Aristeas as Josepheus ---or for that matter Philo---read him and presented nothing that was not entitled to credibility. The epistle addresses itself to recounting the details of the events that had taken place in his life some years ago at the court of Ptolemy II, reporting of when the Old Testament was first officially translated from the original Hebrew by a rabbinical commission authorized ecclesiastically by the Palestinian synod, and secularly by Ptolemy. From the wealth of papyrus evidence, an increasing stream since the 1830's, has richly confirmed the language of Aristeas. As G. Lumbroso already could see in 1870 (Recherches sur l'economie politique de l'Egyptr sous les Lgides, p. xiii. Turin): "There is not a single court title, institution, law, magistracy, office, technical term, formula or unusual turn of language in that letter, -- not one testimony in the papyri or the inscriptions and confirmed by them."

In Henry Swete's 1912 A.D. 600-page book An Introduction to The Old Testament In Greek, Dr. Swete, being a scholar (school-collared), sides with the scholar of the 1600's A.D. who disparaged the authenticity of the letter of Aristeas. Swete states that that scholar is reputed to be the foremost ever in of all in the field who analyzed it and found it to have inconsistencies; but Swete concludes that the core of the story was real. Brenton bought into believing in the false claims against Aristeas's letter and disparaged its veracity in his Introduction to his translation of the Septuagint.

Flavius Josephus, the 1st century A.D. Jewish historian, gives a very thorough account in Book XII. Ch. II of his *Antiquities Of The Jews* (a book that's a remarkable record of from Creation to around 100 A.D.) One particular is that the seventy-two translators all came together each day and worked together under one roof during the day which is makes sense since most probably there was only one set of rolls / scrolls. Brenton's (biased for the Masoretic Text) Introduction for his translation of the Septuagint states the unbelievable in order to discredit the true story: Brenton wrote that each of the seventy-two translators worked alone while in carefully guarded isolation and produced their own translations and then when they were done, they assembled before the king and recited them together and they all miraculously were same. Brenton's Introduction displays an appalling bias for the Masoretic Text; and so does Van Der Pool in his Introduction for his The Apostolic Bible Polyglot, an interlinear Septuagint with Strong's numbers which is not a polyglot /many- tongues, it only has Greek and English. (More about The Apostolic Bible Polyglot further below.)

Justin Martyr (150 AD) wrote much about the Septuagint. Here's just an excerpt from his *Hortatory Address To The Greeks* Chapter XIII:
These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little cots at the Pharos still preserved, and having heard these things from the inhabitants, who had received them as part of their country's tradition. (end of quote.)

"The Pharos" that Justin Martyr mentioned is written of in *The Life And Times Of Jesus The Messiah* by Alfred Edersheim Chapter 2, The Character of The Septuagint, pg. 30:
"The Synagogue declared this [the Septuagint] to have been as a great a calamity to Israel as the making of the golden calf, and that it's completion had been followed by the horrible omen of an eclipse that lasted three days. But in Egypt the anniversary of the completion of the Translation of the Seventy Interpreters was celebrated by a feast in the island of Pharos, in which ultimately even the heathens seem to have taken part."

Irenaeus of Lyons wrote about the Septuagint in (the only other book he wrote besides *The Demonstration of the Apostolic Preaching*) the book *Against Heresies* Book IV Ch. XXI (written around 180 A.D.) : God, then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the Scripture, [thus:] "Behold, a young woman shall conceive, and bring forth a son,"[400] as Theodotion the Ephesian has interpreted, and Aquila of Pontus,[401] both Jewish proselytes. The Ebionites, following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of God, and setting aside the testimony of the prophets which proceeded from God. For truly this prediction was uttered before the removal of the people to Babylon; that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the Jews themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the Jews, complying with our humour, did put this interpretation upon these words. They indeed, had they been cognizant of our future existence, and that we should use these proofs from the Scriptures, would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal] life, and show that they who boast themselves as being the house of Jacob and the people of Israel, am disinherited from the grace of God. For before the Romans possessed their kingdom,[402] while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the library which he had founded in Alexandria, with a collection of the writings of all men, which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they-for at that

time they were still subject to the Macedonians-sent to Ptolemy seventy of their elders, who were thoroughly skilled in the Scriptures and in both the languages, to carry out what he had desired.403 But he, wishing to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the truth in the Scriptures, by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed glorified, and the Scriptures were acknowledged as truly divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God.404 And there was nothing astonishing in God having done this, -He who, when, during the captivity of the people under Nebuchadnezzar, the Scriptures had been corrupted, and when, after seventy years, the Jews had returned to their own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the priest, of the tribe of Levi, to recast 405 all the words of the former prophets, and to re-establish with the people the Mosaic legislation. Since, therefore, the Scriptures have been interpreted with such fidelity, and by the grace of God, and since from these God has prepared and formed again our faith towards His Son, and has preserved to us the unadulterated Scriptures in Egypt, where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the persecution set on foot by Herod; and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the Christians appeared-for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the Scriptures were interpreted;-[since these things are so, I say,] truly these men are proved to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the Son of God. But our faith is stedfast, unfeigned, and the only true one, having clear proof from these Scriptures, which were interpreted in the way I have related; and the preaching of the Church is without interpolation. For the apostles, since they are of more ancient date than all these [heretics], agree with this aforesaid translation; and the translation harmonizes with the tradition of the apostles. For Peter, and John, and Matthew, and Paul, and the rest successively, as well as their followers, did set forth all prophetical [announce-merits], just as the interpretation of the elders contains them."

In Irenaeus's *Against Heresies* book were the only direct quotations of the New Testament in any writing produced in the first three centuries by Christian writers who all would refer to the "memoirs and letters" in passing because the Apostolic preaching was all about the prophesies and interpretation of the (Old Testament) Scripture in a Christocentric manner and it's realization/fulfillment by Lord Jesus of Nazareth in His life, good works, teaching, death, and resurrection, then demonstration of life before ascending to the highest heaven to be with His Father, the Father of Creation.

Augustine wrote in his book titled *The City of God* concerning the inspiration of the Septuagint:
"For while there were other interpreters who translated these sacred oracles out of the Hebrew tongue into Greek, ..., yet the Church has received this Septuagint translation just as if it were the only one; and it has been used by the Greek Christian people, most of whom are not aware that there is any other. From this translation has also been made a translation in the Latin tongue, which the Latin churches use. ... But although the Jews acknowledge this very learned labor of his to be fruitful [Jerome translating the Old Testament from the Hebrew], while they contend that the Septuagint translators have erred in many places, still the churches of Christ judge that no one should be preferred to the authority of so many men,

chosen for this very great work by Eleazar, who was then high priest; for even if there had not appeared in them one Spirit, without doubt divine, and the seventy learned men had, after the manner of men, compared together the words of their translation, that what pleased them all might stand, no single translator ought to be preferred to them; but since so great a sign of divinity has appeared in them, certainly, if any other translator of the Scriptures from the Hebrew into any other tongue is faithful, in that case he agrees with these seventy translators, and if he is found not to agree with them, then we ought to believe that the prophetic gift is with them." FINISH

ENGLISH TRANSLATIONS of the SEPTUAGINT and an INTERLINEAR of the SEPTUAGINT

The Lexham English Septuagint which is coming out mid- Jan. 2020 might replace the Breton translation as being the best English translation. The company, logos.com, that is produced it has Septuagint-with-logos-morphology software that's good, so hopefully the translation will be as literal as it is advertised to be.

The Septuagint With Apocrypha: Greek and English by Sir Lancelot C. L. Brenton is the best translation so far, but Brenton unaccountable substitutes Masoretic Text readings of words for the original Greek sometimes without even a footnote. So, it is always best with any translation to consult the Greek before drawing any conclusions. To check the original Greek, one can refer to the Greek-English interlinear Septuagint which has Strong's #s named *'the Apostolic Bible Polyglot'*; it is reviewed below.

Brenton Septuagint in British/International English 2012: LXX2012 edited by Michael Paul Johnson edited to Modern American English pronouns and verb endings. It includes Brenton's footnotes. Digital: ebible.org/eng-lxx2012 Or from Amazon for $1.99 in Kindle format w/ free software.

The Septuagint with Apocrypha in English: The Greek Old Testament in English published by Ex Fontibus Company, is essentially Michael Paul Johnson's Brenton LXX 2012 and includes Brenton's footnotes. (The 2nd edition has corrected all the typographical errors that the 1st edition had.)

The Eastern Orthodox Study Bible is second best to Brenton's translation. Two translators took 20 years to produce it, and yet it lacks the second half of the Isaiah 22:22 verse and for Genesis 4:8 it has the Masoretic reading, and who knows what other faults it has, except for notably the study notes which are rudimentary, written for those who don't know anything about Orthodox theology.

A New English Translation of the Septuagint and the Other Greek Translations Traditionally Included Under that Title, (abbreviated as NETS) was published by Oxford University Press in 2009. The "other Greek translations traditionally included under that title" were all based on the text named "Masoretic" and produced by anti-Christians in order to discredit the authority of the Septuagint. The translators state they base their translation on the NRSV (which is Masoretic Text). Although the NETS translation has much wording from the Septuagint, it stays true to the core Masoretic readings.

The *Apostolic Bible Polyglot* is a Greek-English interlinear of sorts of the Septuagint and it has Strong's #s. I say "of sorts" because interlinears put an English "gloss" (word) under the Greek word above but in the ABP the glosses aren't always under the right Greek word because the translator

wanted to make the ABP read like a English Bible; plus he adds much and doesn't signify those words with italics or some way. Also, Strong's numbers were left out above many the "simple" Greek words. But it is a great resource to utilize when making your own translations or checking other translations as long as you consult the Greek before drawing any conclusions. It's free online, downloadable PDF by donation, and in book form (hardcover is the economical and utilitarian choice). apostolicbible.com

The Apostolic Bible Polyglot in Isa. 14:12 and Job 38:12 instead of giving an English "gloss" (chosen word) like all other translations do (i.e. "Morning star" or typical MT translations have "Lucifer" which is the transliteration of Jerome's Latin translation of הֵילֵל (hê·lêl) which means Morning-star), the Apostolic Bible Polyglot falsely transliterates 'Eosphoros' as 'Hesperus'. (which is the 'Evening-star'). 'Eosphoros' is Morning-star and 'Hesperus' is the 'Evening-star'. And above the famous passage in Isaiah, the Apostolic Bible Polyglot has the subtitle: 'Hesperus the Morning-star'.

In oldest star lore, 'Hesperus' the 'Evening-star' is the "brother" of 'Eosphoros' the 'Morning-star'. Then around BC 500 when a Greek figured out that the two stars were the same star, then star lore changed to that 'Hesperus' was considered to be the "darker aspect" of 'Eosphoros'.

In the Apostolic Bible Polyglot, Ephesians 5:1 reads "Be mimics of God". The KJV translators rendered *mimtai* as: "followers"; and the NKJV (and most translations) rendered *mimtai* as: "imitators". The definition of "mimic" is 1) to copy or imitate closely, especially in external characteristics, as speech, expression, and gesture: to **ape**. 2) to copy or imitate so as to ridicule: **mock**.

The *Apostolic Bible Polyglot should be named* the *Apostolic Bible Biglot* because it only has two languages.

The *Apostolic Bible Polyglot* Introduction reveals Mr. Van der Pool values what rabbis have to say about the *Septuagint* and (like Brenton) is a man who has a bias for the Masoretic Text. In addition to the Introduction's several rather convoluted-reading MT-biased sentences, in one sentence appears : '… the "inspired" New Testament … ' with quotation marks around "inspired". Does Mr. Vander Pool think that the New Testament is not inspired?

The *Apostolic Bible Polyglot* has the words "delivered, deliverance" where typically one finds "saved, salvation" and Vander Pool said that's because of their misunderstanding due to their mis- or over-use by evangelicals. Also, "belief" is substituted for "faith" and "favor" is substituted for "grace."

In the *Apostolic Bible Polyglot,* Van der Pool uses the Alexandrian readings for the *Septuagint* which probably isn't a problem but it is interesting to note that the first English translator of the *Septuagint*, Charles Thompson, didn't use the Alexandrian readings nor did the second English translator, Lancelot Brenton who listed the Alexandrian variants in a footnote prefacing them with "*Alex*.", whereas in the *Apostolic Bible Polyglot* where the Alexandrian variants are used, Van der Pool indicates with footnotes but the footnotes read: "See BOS for variants". Van der Pool went to the trouble of obtaining photocopies of the BOS Greek manuscript and makes it available on a CD (along with the *Apostolic Bible Polyglot*) for $22 plus S&H. The BOS manuscript's is written in an unusual script which variants makes it hard to determine what a few of the letters are; plus, the footnotes are sometimes quite hard to read because the age of the writing has faded the ink in certain letters.